

DAYS DYALL
OR,
HIS TWELVE HOWRES

THAT IS,
TWELVE SEVERALL LECTVRES
BY WAY OF CATECHISME, AS
they were delivered by him in the Chappel of
ORIELL COLLEDGE in Ox-
ford, in the yeeres of our Lord
God 1612, and 1613.



IOH. 11. 9.

Are there not twelve howres in the DAY?

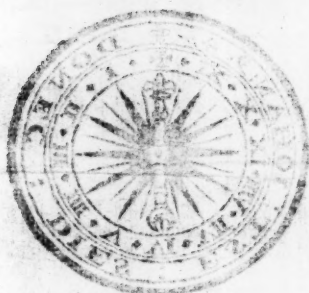
Cyp. de Orat. Domin.

*Quomodo Sol ei, & Dies non est, cui Sol &
Dies Christus est.*

AT OXFORD,
Printed by Ioseph Barnes. 1614.

DAYS DYALL OR HIS TWELVE HOWRES

THAT IN
 TWELVE SEVERALL LECTURES
 BY WAY OF CATECHISM, AS
 THE SAME DELIVERED IN THE CHURCH
 OF ST. MARTIN IN LONDON
 IN THE YEAR 1633.
 BY JOHN HOWES.
 God: 1633, and 1634.



FOR THE YEAR 1633.
 THE LIBRARY OF THE UNIVERSITY OF OXFORD
 IN THE YEAR 1633.
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 IN THE YEAR 1633.

AT OXFORD,
 Printed by Iohn Baskin, 1634.



TO THEIR PARENTS HOPEFULL,

*and fairest Branches, the * Pillars of their severall*

Families, the GENTLEMEN COMMONERS

of Oriell Colledge, Fellow-Commoners,

and the rest: as also to the POORE

SCHOLLERS of that House,

Proficiency in both Lear-

nings, Secular, and

Celestiall.

* Στυλοὶ

οἰκίας τοῦ πατρὸς

ὡς ἀγορεύει.

Eurip. Iphig.

in Tana.



Entlemen, and you the rest, no lesse

beloved in the Lord. That most

memorable^a saying of our Saviour

Βόσκη τὰ ἀγνία μου, Feed my Lambes:

or as it is doubled in the Vulgar,

Pasce agnos meos, Pasce agnos meos:

Feed my Lambes, Feed my Lambes,

spoken personally to S. Peter, but

in him to all vs, who haue to doe

with the Flocke of Christ: hath made me a many times to

bethinke my selfe how I for my part might best performe

it to you that are those very Lambes, & in some sort belong-

ing to me. It is now some two yeares since, when oppor-

tunitie was offered me never better. For being chosen by

your Superiours to be your Catechisme Reader for a year,

a many of you may remember, how I performed that

Taske in Twelve Lectures. Since which time, considering

with my selfe the slender benefit that might accrew to

some of you, by hearing only those my Lectures without

some farther helpe, I thought it fit by way of Printing to

*b Horat. de Ar.
u Poet.*

present them to all and every of you, and so much the rather for that the *Eye* is a surer Friend vnto the Memory, then the *Eare* can possibly be, & you know whose saying it was,

Segnius irritant animos demissa per aures

Quam quae sunt oculis subiecta fidelibus: & quae

Ipse subiicit spectator.

2. Quante Besides, that Speech (especially my Speech) hath not the benefit that *Printing* hath, of quoting Authors at large, a principall part of these my Lectures, which I could not then in a many respects deliver vnto you so exactly. But my cheefest Motiue of all of committing these vnto the Presse, is the continuall flowing vnto vs of such as you are, some going, others coming, and every Yeare some New ones, who since they are to belong to me in respect of my Pastorall charge, faine would I shew my loue vnto my Saviour, by feeding those New ones in this sort. A way perhaps somewhat chargeable, but God that hath giuen abilitie to compass this, hath giuen a will too (in humilitie be it spoken) to contemne a world of Wealth towards the furtherance of a Soule. Concerning these my Lectures the, loe they offer themselves vnto you, that which comes vnto you so slightly, let it not be as slightly but regarded.

** Gasp. Schioppin Alexipharm.
cont. Pleissaum.*

One *Schioppinus* tells vs of late, of *Papst* the fift now *Pope*, how little hee answered his expectation in a matter not much vnlike here vnto. If that *Gift*, saith he, were bestowed vpon his Fatherhood indeed: perhaps he no more attentively, or curiously observed it, then hee did an excellent Booke of a certaine *Divine*, which I my selfe brought vnto him, to the end and purpose to bring the Author of it in fauour with him. For after a few daies I repairing vnto him againe, & asking of him how he liked the Booke, I found that hee had not onely not read it, as I expected, but could not tell where in the world hee had laid it. Indeed the *Pope* of *Rome* hath other gates matters then Bookes in his head, and therefore *Schioppinus* there addeth

*a Non modo ab
eo non lectum,
sed neq. certo
loco, ubi reperiri,
mihiq. restitui
posset, possi
fuisse comperi.
Schiop. lb. p.
76. Col. 1.*

How you wish that I should have done so

• Turgere Imperio Populos Romane memento
Paul the fift who is a Romaine by birth, should remember
he was to Rule. True: and me thinkes Schioppinus should
haue added withall, that hee should remember to forget
that which our Saviour said about Ruling: Reges Gentium
dominantur eorum. Vos autem non sic, Luk. 22. 25. But how
soeuer they (it seemes) are not altogether of our Saviours
minde, & therefore Schioppinus commends the Pope, how-
soeuer he neglected that Book: yet you, Beloued, should
you doe the like, are not sure of such an Homer as Schiop-
pinus is, and therefore is it best for you not to followe the
Popes example. Martha, Martha, saith our Saviour, thou
carest, and art troubled about many things. But one thing is
needfull. It were happy perhaps for his Holines, if he were
but troubled as Martha was, but you, if you please, may
be the Maries. That One thing is needfull, loe here in these
Lectures.

Concerning my Methode therein I goe not (I con-
 fesse) the beaten way, and it may seeme (I graunt) aboue
 the pitch of *Catechising*; what hath beene here delivered
 by me, but presupposing you grounded before in the or-
 dinary course of Catechisme, I meane Mr Dr *Nowels*, best
 approved of in our Church, I thought it my best way to
 acquaint you in this sort with matters of this weight, es-
 pecially reading as I did in a *Colledge*, and to Youths such
 as you are. Such they are as you, whome our Ad-
 uersaries like wyly Foxes goe about to inveigle with a
 shew of all *Antiquity*: you shall haue somewhat here in
 store out of *Antiquity* it selfe, to confront that Bragge of
 theirs, as also to teach you to hold your owne.

And now Beloued what shall I more say? You see my
 care towards you, my loue, and what not? *Whether it be*
Paul, or Apollos, or Cephas, euen al are yours, & see Christ,
and Christ Gods. Courage then, Dearly Beloued, and va-
liantly march on, who haue so many Helpes towards the
sauing of your Soules. And aboue all remember the Earth

b *Middendore* and the Soile you now tread vpon is not vulgar or ordina-
 de Acad. l. 3. p. 95. Edit. 1583. ry, but such for all the world, as the ancient Fathers of the
 Vid. Cent. 4. Church did tread on in their daies. That which^h *Nicome-*
 Magdeb c. 7. p. 510. *dia* was to *LACTANTIUS*,ⁱ *Carthage* to *TERTULLIAN*,^l *Mil-*
ⁱ Mid. lb. p. 142. *lan* to *S. AMBROSE*,^m *Millan* andⁿ *Carthage* to *S. AVSTEN*,
^l Mid. l. 3. p. 455. *Constantinople* to *DAMASCEN*,^p *Antioch*, and^q *Athens*
^m Mid. lb. to *S. CHRYSOSTOME*,^u *Antioch*, and^x *Alexandria* to *S.*
ⁿ Mid. l. 2. p. 142. *IEROME*,^y *Antioch*,^z *Alexandria*, &^a *Casarea* to *Origen*,
^o Mid. lb. p. 103. ^b *Antioch*,^c *Alexandria*, and^d *Athens* to *S. BASILL*,^e *A-*
^p Mid. lb. p. 88. *thens* and^f *Alexandria* to *S. GREGORY*, that for all the
^q Mid. lb. p. 183. world is *Oxford* vnto you. Those were the places in their
Vid. Naz. Mo- daies, where their Mindes had the first tincture of Secular
nod. e Learning, that so they might be the more ready for that
^r Mid. lb. p. 88. deeper die of Divinity. Thus *Nazianzen*^h tels vs of *S. Ba-*
^s B. Iuels De- *sence* of the *A-* fill (brought vp as I said before in those famous Vniverfi-
pol. p. 430. tics, *Antioch*, *Alexandria*, and *Athens*) how expert he was
^t Mid. l. 2. p. 101. in *Grammar*, in *Rhetoricke*, in *Naturall*, and *Moral Philo-*
^u Mid. lb. p. 88. *sophy*, in *Astrology*, *Geometry*, *Arithmetike*, *Arts* & *Sci-*
^v Mid. lb. p. 88. *ences* for the which our Vniversitie hath beene so famous
^w Mid. lb. p. 102. heretofore, as it hath caused them to shew their Bountie
^x Mid. lb. p. 92. therein, who weye themselves brought vp in other places.
^y Mid. lb. p. 88. When *Caius* of *Cambridge* didⁱ twit vs in the teeth
^z Mid. lb. p. 102. with some of our *Founders* here in *Oxford* that had beene
^a Mid. lb. p. 183. themselves *Cambridge Men*, as *Richard Fox* the *Founder*
Vid. Naz. Mo- of *Corpus Christi Colledge*, *Thomas Rotheram* the *Fouder*
nod. of *Lincolne Colledge*, and *William Smyth* the *Founder* of
^b B. Iuels De- *of Brasenose. At vnde precor* (^l saith our worthy *Key* againe,
ence of the A- *who fully answered that Booke) tam singularis erga nos a-*
pol. p. 430. *bibi purpuram*
^c Mid. lb. p. 102. *volunt sufficiens prius lanam medicamentis quibsdam: sic litera talibusq; doctrinis ante excoli*
^d 172 ii qui com. *animos, & ad sapientiam concipiendam imbui & preparari decet. Cicero. Vid Lips. Var. L. 12.*
^e *l. 2. c. 10. p. 45.* ^b *Naz. Menod in vit. Basil. Mag.* ^l *Caius de Antiq. l. p. 152. Edit. 1574.*
 of my *FATHERS* *Printing* ⁱ *Examen iudicii Cantabrigienfis cuiusdam quise Londinensem*
dictit nuper de Origine vtriusq; Academiæ lati. Cui prefigitur ad eiusdem Prohemium Apologia.
Exam. 20. A Booke not yet printed, but of *M. Keyes* own hand-writing, & in the cu-
 stody of our learned Antiquary *M. Thomas Allen*, and copied forth by my kinde and
 loving Friend *Mr. Ayley Winslow*, a true Lover of our Mother the Vniversitie.

nimi

nimi affectus: ac multo quā in vestra Academia maior, nisi quod magis hic arrideret illis omnia, Doctrina, Mores, Inventus educatio, Instituta, Pietatis cultus, Ritus, Consuetudines, Eutaxia, & Externa Ceremonia, ipsaq; demum Oxoniensis Nominis celebritas, vt alia multa non commemorem; quā apud vos, quos aliqui vel ipsius natura impulsu haud dubie pratulissent. Surely Beloved the great renowne of the Name of Oxford hath raised vp three Worthies. Imean a BODLEY, a BENNET, and a WADHAM, to do more then they did. Though what do I speake of three only? His excellent MAIESTIE now Regnant, his Reverend CLEARGIE, his Honourable NOBILITIE, and GENTRIE of the Land, do al concurre even in our daies, to the ennobling of this Place, and shall not we to that great Renowne our Oxford hath had in former Ages ioine Doctrin, and Manners, and Breeding vp of youth, & keeping of Statutes, and Religion, and Rites, and Customs, & Discipline, & outward Ceremonies, &c? Shall the whole world (in a manner) concur to do vs good, and we be waiting to our selues? Shall God himselfe be at a Non plus for being of^m ability (as it were) to do more vnto vs, and wee bring forth wilde grapes? But it is not Beloved vnto you, that these lines of mine doe appertaine, only I am afraid, least you for whom these paines, & much more hath been taken, should be carryed hereafter an other way, whē you are of riper yeeres, with the streame of the world. At what time thinke on him yet, who hath bin painefull for you as you see, & more truly tendereth your Salvation, then any Popish Priest or Iesuite whatsoeuer.

From my Study in that Colledge whereof your selues are all Members. Octob. 17. 1614.

*He that accounts himselfe a true Debtor
to you, whether you be of the
Richer, or Poorer sort,*

JOHN DAY

THE SEVERALL ARGVMENTS,
with the severall Texts of Scripture, of every se-
verall Lecture in this Booke.

- | | | | |
|----|--|----------------------|---------|
| 1 | The Preamble. | <i>Psal.</i> 34. 11. | Pag. 1. |
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| 7 | Of the Articles of Beleeve, commonly called, The Apo-
stles Creed | <i>Mark.</i> 16. 16. | P. 127. |
| 8 | Of our Church's Tenets, against the Church of Rome
wherein are comprized the fortie Articles of 62. where-
unto Beneficed men, and Graduates in Oxford doe usu-
ally subscribe. | <i>Act.</i> 24. 14. | P. 157. |
| 9 | Of the ten Commandements. | <i>Mat.</i> 22. 37. | P. 211. |
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| 11 | Of Fasting. | <i>Mark.</i> 2. 19. | P. 281. |
| 12 | Of Almes. | <i>Ephes.</i> 2. 10. | P. 305. |

My Lord of London on *Tenns* Lect. 40. p. 351.
Other men as they list. Let them esteeme the light of An-
tiquitie no better worth then to be hid ynder a Bushell, &
quite surprest, that they may set their owne vpon a Can-
dlestick, and cause it to blaze to the view of the whole
house: *Ego vero illos veneror, et tantis nominibus semper as-
surgō*: but for mine own part I haue them in great reve-
rence, and honour the very Names of the Fathers.

Senec. Epist.
48. ep. 65.



THE PREAMBLE.

Leſt. 1. De.
cemb. 17.
1612.

I am come this first time a Mourner hither: I trust I shall returne from hence, when at length frō hence I shall returne, full of ioy and ghostly comfort. They are the words of the Prophet ^a David, *He that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come againe with ioy, and bring his sheaves with him.*

When first I was contented to be put to this task, I little thought it should haue beene so long ere I shoulde haue saide somewhat at the lea t. It was in truth my chiefe desire to haue beene a frequent speaker vnto you, & therefore was I the more willing to be easly intreated to these paines. But I no sooner bethought me of putting my selfe to the paines indeed, when that heaviest newes was brought me of the greatest losse I ever had. True it is, it was our Saviours answere to him that asked leaue to bury his father: *Follow me, and let the dead bury their dead*, Mar. 8. 22. But he spake it of Parents dead in soule, *qui fide sunt destituti*, saith ^b Pellican, *que vita est anima* (such as as were destitute of faith which is the life of the soule: of Christiā Parents, & to Christian Children he would

^b Pellican in
Mat. 8. So S.
Austin, *Certe
mortuos sepulta
ri non sunt cor-
pore mortui,
quia si hoc esset,
mortua corpora
sepeliri non pos-
sent. Tamen
mortuos eos vo-
cat, ubi, & in
tus in anima?*
*Aug. de verbis
Dom. Ser. 18.
p. 51.*

A

haue

The Preamble.

haue said no doubt as *Toby* did, *Toby*, 4. 3. My son, after that I am dead bury me, and despise not thy Mother, but honour her all the daies of thy life, and doe that which shall please her, and anger her not. Remember my son how many dangers shee sustained when thou wast in her wombe. And when shee dyeth bury her by me in the same graue. And indeed to say the truth, *Est aliquod humanis affectibus in calamitate solatium*, saith that excellent ^b Hollander, *affedisse morituro, excepisse voces vitimas, dedisse novissimum osculum, dixisse vale aeternum, clausisse morientis oculos, praestitisse funeris supremum officium*: It is some kinde of comfort to vs to haue borne our friend company in his sicknes, to haue beene partaker of his last words, to haue giue him our last farewell, to haue cloased vp his eies, and to haue performed the last office of following him to his graue. But I was bereaved of all these. It was not my hap to performe vnto her this last office of following her to her graue, nor of cloasing vp her eies, nor of taking my last farewell, nor of being partaker of her last words, no not to be as much as present with her in her sicknes. When *Ioseph* saw that his father laid his right hand vpon the head of *Ephraim* who was the yonger Brother, and his left hand on *Manasses* who was the

^c *Gen. 48. 17.* elder, it displeased him saith the ^c Scripture, and hee would haue removed his Fathers hands, Would God I might haue enjoyed but her left hand only, her least blessing at that time had beene enough, so shoulde I haue meditated oh my God, all the daies of my life

^d *Eccles. 3. 10.* after, of all thy blessings bestowed on me, and ^d established by that hand. These things while I pondered with

^b *Erasm. 1^{id}.
Christ. Op. Tom.
5. p. 604.*

With my selfe, and could in no wise be comforted, no not with that of the Prophet David, *when my Father and Mother forsake me*, Plal. 27. 12. behold in the necke of this, an other grieve, an other sorrow. The death of him, even his death whereof whosoever heard that was a true lover of Religion, and of the Gospell amongst vs, his *two eares did tingle*. Dead he is, alas he is dead, the Lord hath darkened the daughter of Syon, and cast downe from heaven vnto the earth the beauty of Israel. And which is most remarkeable, and should cause all and every of vs to lay it throughly to our harts, even then, and at that time, when not many yeares before hee had bestowed on this our Israel the greatest blessing that ever was. I say then and at that time, to shew vnto vs, *atq; utinam daretur in unius speciem Concionis tota Anglia contracta, oratione hac uti, & Britannici in generis audientia collocari*, to alter a little the words of *Arnobius*, would God all England might now heare me, evē this whole Ile of great Britaine, to shew vnto vs, I say, that if we of this Kingdome go on, as wee haue done pretily well since that time, in *gluttony and drunkenesse, in chambering and wantonnesse, in strife and envying, in Popery and Impiety* (& indeed what not?) he both can, and will turne, *our feasts into mourning, & all our songs into lamentation*, Amos, 8. 10. But to returne vnto my purpose.

Clavus clavū pellit, maior minorē. As one naile driues out an other, the greater the lesse: even so did this, my former sorrow. It made me call to minde those excellent words of *Esdra*s, who when a woman ap-

PRINCE
HENRY.

e 1. Sam. 3. 11.

f 1. Cor. Lam. 2. 1.

e Arnob. aduer.
Gent. l. 1. p. 139

h Rom. 13. 13.

12. Eld, 10. 6.

peared vnto him weeping for her sonne; and would not be comforted, because he was not : *Thou foolish woman above all other* (saith he) *seest thou not our heauinesse, and what commeth vnto vs? For Syon our Mother is all wofull, and is sore afflicted, and mourneth extreemely. Seeing we be all now in heauinesse and make our moane (for we be all sorrowfull) art thou sorry for one sonne? His conclusion^k there is: Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee. For if thou allowest Gods purpose, and receiuest his counsaile in time, thou shalt be commended therein. Goe thy way then into the citie to thine husband. Thus far Esdras.*

1 V. 15.

My former sorrow thus abated then, and hauing in this sort recovered my selfe (if yet I may be said to haue recouered my selfe, who am often hereafter to meditate not onely of my private losse, but of our publike calamitie too) what remaineth, but I now resume my first and formost resolution of speaking vnto you in this kind, that so long at the least as this shall happen of speaking in this kind here vnto you, my thoughts may bee somewhat settled, and not alwaies inteniue on H 11 R, for losse of whom I cannot but see a sea of crosses to my selfe, or not alwaies inteniue on H 11 M, for losse of whom I well may feare a world of crosses to our Kingdome.

Come we then to the matter in hand, and first by way of *Preamble*, let mee this first time entreat vnto you of certain words of the Prophet *David*, as they are written in his foure and thirtieth Psalme, the eleventh

venth verse of that Psalme. The words are these:

Come yee children and hearken vnto mee, I will teach you the feare of the Lord.

In which words for my better proceeding, let mee obserue vnto you these foure points. First an Invitation, *Come*: Secondly, the parties invited, *ye children*: Thirdly, the duty to be performed on their parts, *hearken vnto me*: Fourthly, and lastly, the dutie on his part who did invite them, *I will teach you the feare of the Lord*. I wil be very brieft in all foure; & first in the invitation, *Come*, which is (you see) but a word, & therefore but a word shal you see to be said of it, *Come*.

Memorable is that in S. *Lukes* Gospell of one that made a great supper, & bade many, and sent his Seruant at supper time to say to them that were bidden, *Come: for all things are now ready*. You are not ignorant of the excuses were made by a many of them at that time, nor in how little steed those excuses then stood them, nor of the iust anger of the Master of the house conceaued therevpon. *I*, saith he, *say vnto you, that none of those men which were bidden shall tast of my supper*. As if he had said: they should not haue a bit of it to saue their liues, no not to saue their souls. So that in this one onely word, *Come*, is comprehended all this: *First*, God himselte inviting vs: *Secondly*, inviting vs by his seruants: *Thirdly*, no excuse to serue the turne: *Fourthly*, his indignation and wrath, if so be we come not: *Fifthly* and lastly, if we come, his welcomming all and every of vs. And thus you see how

Luke 14:17.

briefly I haue entreated of this first word, *Come*.

I will not bee much longer in the two next, the Parties invited, *Children*: and which applies it to your selues, *ye:ye Children*. I know *Children* may be taken in this place for all inferiors of what age soever, and the children here meant were no doubt the Children of *Israel*. I, an old man may be a childe, *Puer centū annorū* was *Esaies* phrase, *Esa*, 65. 20. &. *The honorable age is not that which is of long time, neither that which is measured by the number of yeeres, but wisdome is the gray haire, and an undefiled life the old age*, *Wild*. 4. 9. Howbeit speaking now to you, and it being your age I only aime at at this time, I am to instance only in your selues, & to tell you that you are the children here meant, you are the Parties invited hither. *It is good for a mā*, saith *m Ieremy*, *that he beare the yoake in his youth*. What? wil you say, so soone? *Illico nasci semes, neq. illarum affines esse rerum, quas fert Adolescentia?* I, Beloved evē so soone, and therefore that old proverbe, *Pueros Angelicos in Satanam verti ubi cōsenuerint*: young Saints, old Devils: ego (saith a good^o Author) ab Authore Sathana natū arbitror: I am of opinion it was devised by the Diuel himselfe. Sure I am it is contrary to that of *Salomon*: Teach a childe in the trade of his way, and when he is old hee shall not depart frō it. What? should we not begin betimes? And why was *Circumcision* then cōmanded the eight day, and the sacrament of *Baptisme* permitted on any day, be we never, never so young, that as *Hercules* in his cradle, *P Monstra superavit prius quam nosse posset*, so wee might at the Font even vanquish the Diuell, be-

m Ier. Lament.
3 27.

n Terent. Heaut.
Act. 2 Sc. 1.

o Erasmi Coll.
Pietas pueril.

Prov. 22. 6.

p Senec Herc.
Fur. Act. 2.

The first Lecture.

7

before we knowe so much as the name of a Diuell
 what it meaneth. Should we not even in our youth
 be instructed in the *Scriptures*? And why was *Timothy*
 the permitted to know those *Scriptures* of a child?
Continue thou saith the *9* *Apostle*, *in the things which* ^{1. 2. Tim. 3. 14.}
thou hast learned, and art perswaded thereof, knowing of
whom thou hast learned them. And that thou hast knowne
the holy Scriptures of a childe. How came *Origen* after-
 wardes being a childe to learne them for *Iam tum etia*
saith ^r *Eusebius*, *haud modica doctrina fidei argumenta* ^r *Euseb. hist.*
praiecerat, in divinis scriptis adhuc puer exercitatus. ^{E. Eccles. 1. 6. c. 2.}
 ven then in his tender age he shewed no small tokens of the ^{p. 72.}
 doctrine of faith, being but a childe as he was, and exerci-
 sed in holy writ. How came our Saviour before them
 both being but twelue yeares old, to be found in the
 Temple amidst the Doctors ^r *hearing them, & asking* ^{Luk 2. 46.}
them questions? *Samuel* was but young when as he was
 cōsecrated to the Lord: when his mother had weaned
 him, saith the *Scripture*, *shee tooke him with her, and* ^{1. Sam. 1. 24.}
brought the childe to Eli. And she said, *oh my Lord as thy*
soule liueth, my Lord, I am the woman that stood with thee
here praying vnto the Lord, I praid for this childe, & the
Lord hath given me my desire which I asked of him. There
 fore also I haue given him vnto the Lord: as long as hee li-
 ueth, he shall be given vnto the Lord. And he worshipped
 the Lord there. Howbeit these wil some man say, were
 destinated after wards to be Teachers themselves, and
 therefore no marvaile if so be they began betimes. Go
 we then vnto the other Sex that is viterly bard from
 publike teaching, & were not infants of that sort ^{1. Tim. 2. 12.}
 brought

The Preamble.

brought vp in the Scriptures too? I will content my selfe at this time only with a couple of them, *Paula* the daughter of *Lata*, and *Pacatula* the daughter of *Gaudentium*, both of them young, both of them Virgins, and concerning both with the counsaile of *Ierome* for the bringing of them vp. First concerning

** Hieron. ad
Leta[m] de Infilis
Filia.*

Paula writing to her Mother *Lata*: *Reddat*, * saith he, *tibi pensum quotidie de scripturarum floribus carptum*: Enioyne her as a daily taske to gather you some flowers e-very day out of the garden of holy Scriptures. And againe a little after, *Progemmis & serico*, saith he, *divinos codices amet*: Insteed of pretious stones and silkes, teach her to loue the holy Scriptures. And againe after that, shewing what order she shoulde obserue in reading those Scriptures: *First*, saith he, *let her learne the Psalter, then the Proverbs, the Ecclesiastes, then Iob, then the Gospels, then the Acts of the Apostles, then the Epistles. After these the five bookes of Moses, the books of Kings, of Chronicles, of Esdras, of Hester, Last of all let her learne the Canticles.* And writing to *Gaudetium* concerning her

** Hieron. ad
Gaudent[em] de In-
fantula educat.*

daughter *Pacatula*, *¶ Cum autem virgunculam rudem & edentulam septimus etatis annus exceperit, discat memoriter Psalterium, & usq[ue] ad annos pubertatis libros Solomonis, Evangelia, Apostolos & Prophetas sui cordis thesaurum faciat.* When she comes, saith *S^c Ierome*, to be seven yeares of age let her learne the Psalter by hart, and till shee bee twelue, let her make the treasure of her heart, the books of Solomon, the Evangelists, the Apostles, and the Prophets. It had beene strange in those daies to haue heard Christians, I, and learned Christians, either

either of the one sex or the other, to profess they were
 2 afraid to read the Scriptures, to say, that Ignorance
 was the Mother of devotion, that it was not fit for
 girles and boyes to be meddling therewith: nay maxi-
 me pueris, 2 saith S. Chrysostom; est enim plurimum in-
 sapientia in illa aetate. It is most necessarie, saith S. Chry-
 sostom, for worldly men to knowe those things which are
 to be taught out of the Scriptures, but especially for childre
 for so much as that age is most repleat with lacke of wis-
 dome and discretion. And againe a little after: Let vs
 bring them vp, saith he, in instruction, and information
 of the Lord. Let vs giue them example our selues, facien-
 tes eos à primæua ætate Scripturarum lectioni vacare,
 causing them from their young and tender yeares to apply
 themselues to the reading of the Scriptures. But I haue
 beene longer in this second point then I purposed to
 haue beene: I come vnto the third, namely the duty
 to be performed on their parts, Come yee children and
 harken vnto me. [And harken.]

For is it enough to come? nay, for when wee are
 come, we may fairely fall asleepe. who so telleth a foole of
 wisdom, b saith the wisdom of Iesus the sonne of Sy-
 rach, is as a man which speaketh to one that is asleepe: when
 he hath told his tale, he saith what is the matter? We may
 sleepe and fall, as did c Eutychus from the third loft, &
 be taken vp for dead. We may come and be no wi-
 ser then we were before we came, like them in the
 Acts of the Apostles, d the more part knewe not where-
 fore they were come together. We may come as the e So-
 domites did to Lots doore, haue our eies perhaps
 B broad-

2 Illic. trepida-
 verunt timore
 ubi non erat ti-
 mor, Pf. 14. 9.
 a Chrysost. in E-
 phes. Hom. 21.

b Eccius. 23. 10.

c Act. 20. 9.

d Act. 19. 32.

e Gen. 19. 11.

broadwaking, and yet *secundum quid*, in regard of the matter in hand, be as blind as Beetles too. It is not enough you see to; come then, but you must come & harken. *Come yee children and harken.* Here then wee are all and every of vs to bid Philosophy adue. The Eye in this case as excellent a sense as it is, yet it is not the most excellent, the Eare is farre to bee preferred before it. Plus, saith^f *Lactantius, est in auribus quàm in oculis situm, quoniam & doctrina, & sapientia percipi auribus solis potest, oculis solis non potest.* There is more in the eares of man, saith he, then there is in his eyes, for that learning and wisdom may bee obtained by the eares only, by the only eye it is impossible. Thus, saith a worthy
 & Divine, doe wee iudge by the hearing only of the temper of mettals, the soundnesse of timber, the emptinesse of vessels, the deepnesse of waters. And wee haue heard, saith he, of many blind men who haue become famous for wisdom and learning, but of deafe men we haue not heard of any. I, Faith it selfe, as speakes the Apostle, is not that by hearing? How shall they call on him, ^b saith he, in whom they haue not beleueed? and how shall they beleue in him of whom they haue not heard? & how shall they heare without a Preacher? his conclusion ⁱ there is, then saith is by hearing, as if he had said, No Eare, no Faith: no hearing, no beleueing. Adde herevnto the commoditie that Hearing hath aboue all other senses whatsoeuer. For how many things must we see, & what bookes must we read, before we shall attaine to the knowledge of that which wee may learne by hearing one Lecture. Wereceauce and vnderstand in halfe an houre, that which

^f *Last. Inſtit.*
 l. 3. c. 9.

^b D. Hackwell
Vanie of the
eyes, c. 21. p. 101

^b Rom. 10. 14.

ⁱ V. 17.

which our Master or Tutor who teacheth vs, hath not prepared perhaps for vs but in a long time & season. This *Woolsey* the Cardinall made good vse of, in regard of his private good, for whereas the rest of the Councell in those daies called oft vpon *K. Harry* to acquaint himselfe with matters of state by resorting to the Councell Table, and affourding his presence at their deliberations: he would advise him to follow his pleasures, and let Councell matters alone to him, assuring him that at night he should haue as much of him in one quarter of an houre as if he had been present all day at those tedious and wearisome consultations. By this trick, saith my¹ Author, *he won himselfe such auctority with the King, as he did even what he listed a long time after.* But to returne vnto my purpose.

¹B. Godw. his
Catal. of Bish.
pag. 487.

As we are to come and harken to, so is there danger also in hearing. For as our Saviour said in *S. Marks* Gospel: *Take heed what you heare*, and as *S. Luke* relateth it, *Take heed how ye heare*: so must we take especiall heed not only what, and how, but also whom we heare. For as the Apostle^o saith to the Philippians, *Many walke who are the enemies of the crosse of Christ, whose end is damnation*, and so forth: so may it be said now a daies that *Many talke who are the enemies of the crosse of Christ, whose end is damnation, whose God is their belly, and whose glory is to their shame, which minde earthly things*. And the same Apostle in an other place, *Moreover* P saith he, *of your owne selues shall men arise speaking perverse things to draw disciples after the*. And *S. Peter* to this purpose: *These are wel without water*

^m Mark. 4. 24.
ⁿ Luk. 8. 18.

^o Philip. 3. 18.

^P Act. 20. 30.

12 Pet. 2. 18.

¶ faith he, and cloudes carryed about with a tempest, to whom the blacke darknesse is reserved for ever. For in speaking swelling words of vanity, they beguile with wantonnes through the lusts of the flesh, them that were cleane escaped from them which are wrapped in error. And would you the know whom to harken to? It followeth, Come ye children and harken vnto me. Venite filij, audite me. Me your Prince, Me your Prophet, for he was in truth a very mixture of both. In the one hand as it were his Sword, in the other the word, suppose a Book, & in both this Motto, *Hac docet, Hac terret*, This hand teacheth, This terrifies. For as ^r S. Austen like a Father, *Si terrentur & non docerentur, improba quasi dominatio videretur*; If those that erre should be terrified only & not be taught, it might seeme a kinde of Tyranny: so the same Father in the selfesame period but like a Iudge, *sed rursus si docerentur & non terrentur, vetustate consuetudinis obdurarentur, & ad capeffendā viam salutis pigrius moverentur*; but againe if they should be taught and not terrified to, custome would harden them, and make them pace but slowly to the way of eternall life. Howbeit this is an argument that befits not our Meridian. I speake not now to Magistrates; I speake only vnto you, and therefore come vnto the last point namely the duty on his part who doth invite here, & what the Parties invited might expect at his hands, Come ye children & harken vnto me, I will teach you the feare of the Lord. [I will teach you the feare of the Lord.]

Aug. Ep. 48.

Concerning Feare, in holy Scripture it is taken diuerse and sundry waies, It is taken first of all for the thing

thing or danger feared, as Prov. 1. 26, *I will laugh at your destruction, and mocke when your feare commeth.* It is according vnto that, Psalm. 2. 4, *He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derisio.* Which is not, Beloved, to be so vnderstood as if the Lord were made of our mettall, *petulanti sple-* ne, as speakes the Poet, *set* (as we say) *on a merry pin:* Pers. Sat. 1. God forbid wee shoulde ever thinke so basely of our God, but for the Prophet would intimate to vs (as Calvin obserues on that place) *that when the whole world is up against him, he needeth no munitions, no fortifications or rampires against them, but can as easily and instantly bridle them, as a man is said to laugh who laughs by nature.* Secondly, Feare is takē for the Person which is feared, as Gen. 31. 42. *Except the God of my Father, the God of Abraham, and the feare of Isaac had beene with me, surely thou hadst sent me away now empty.* They are Jacobs words to Laban alluding, as Tremellius thinkes, to Gen. 27. 33, *when as Isaac his father was stricken with a marveilous great feare* whereby God as it were bridled him, least hee should recall againe the blessing he gaue. Thirdly Feare is taken for a free voluntary reuerēce, which Inferiors shew to their Superiors, making them carefull to obey & fearefull to offend, as Rom. 13. 7, *Tribute to whom ye owe tribute, custome to whom custome, feare to whom feare.* And that fear there spokē of is fearefulnesse to offend, not *formidine pœne* (as speakes the Poet) because of punishment insuing, but *virtutis amore*, for loue of goodnes. You know whose saying it was, *Oderunt peccare boni virtutis amore:*

Tu nihil admittes in te, formidine pura.

Fourthly Feare is taken for an holy affection of the hart awing vs & making vs loath to displease God by sinne in respect of his gracious goodnes and mercies, and for a loue we beare to righteousness, as Psal. 130. 4. *There is mercy with thee, therefore shalt thou be feared.* Now this is that *Alpha* and *Omega*, that beginning & end of wisdom so much spoken of in the Scriptures. *The beginning*, as Psalm. 111. 10. *The feare of the Lord is the beginning of wisdom: The end*, as Eccles. 12. 13. *Let vs heare the end of all, Feare God, and keepe his commandments.* Very excellent things throughout the Scriptures are spoken of this Feare. As Psal. 25. 11. *What man is he that feareth the Lord, him shall he teach in the way that he shall choose: and Psal. 145. 19, He will fulfill the desire of them that feare him: and Psalme, 115. 13, He shall blesse them that feare the Lord both small and great. 1. but*
in Senec. Herc. lentum est dabit, dat saith the Poet: it may seeme to
Furens Act. 3. long a comming, He will do it: why then he doth it in
sc. Verumne vi the present tence, and therefore, Psal. 33. 17. The eye of
sub. the Lord is upon them that feare him, and Psal. 103. 11.
Looke how high the heaven is in comparison of the earth:
so great is his mercy also towards them that feare him: and
in the 13. verse of that Psalme, Like as a father pitieth
his owne children, even so is the Lord mercifull to them that
feare him: and againe in the 17. verse, The mercifull good
nes of the Lord endureth for ever and ever upon them that
feare him: and in the 9. verse of this Psalme, They that
feare him lacke nothing. Si hoc quog. est lentum: if this may
seeme to slacke to, for it is but even a doing, why the
le

lo he hath done it already, and that in the preterperfect tence perfectly past, *He hath given meate vnto them that feare him*, Psal. 111.5. I omit Psal. 112.1. and Psal. 128.1. and Psal. 147.11. and Prov. 19.23. & Tob. 1.21. all decyphering vnto vs the benefit of this Feare, and I will say with the sonne of Syrach, *The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is*, Eccclus. 40.27.

I haue reckoned vnto you foure waies how Feare is to be taken. There is a fift, and a sixt way to, of both which in a word. Fiftly then *Feare* is taken for a terror in the hart of the wicked dreading God as a Iudge, and fearing to offend him only in regarde of punishment that may insue. Of this the Apostle *S. Iohn* speaketh. 1. Ioh. 4.18. *Feare* saith he, *hath painefulnes*, or as it is in our new Translation, *Feare hath torment*. And I say only in regard of punishment, for that the Godly in regard of punishment may bee fearefull to offend, but not in regard of punishment onely. In this case

✱ *St Austen* compares Feare to the bristle which is on the shoemakers thred, *quando aliquid suitur*, saith he, *seta prius intrat, sed nisi exeat non succedit linum: when soeuer the shoemaker seweth a shooe the bristle first enters but unlesse it goe out againe the threed can in no wise enter*, so the feare of Gods vengance first goeth before, and then brings in after it the long threed of Gods mercies. Sixtly and lastly *Feare* is taken for the whole worship of God as Esay 29.13. for that which God himselfe there said, *Their feare towards mee was taught by the precepts of men*: our Saviour interpreteth in

✱ *Aug. Tom. 9.*
in 1. epist. Ioan.
p. 436.

S. Mathewes Gospel by the name of worship: *In vain* faith hee, *they worship me teaching for doctrines mens precepts.* Mat. 15. 9. And thus may Feare be takē here in this place, *Come yee children and harken vnto mee, I will teach you the feare of the Lord:* that is, affoord mee but your presence, come and harken vnto mee diligently, & I will teach you how to worship the God of heaven. I wil instruct you aright in his service, least taking your selues without good instructiō, or to the right hand, or to the left, Gentilisme, or Superstition;

1 Virg. Ætid.
lib. 3.

Y *Dextrum Scylla latus, laevum implacata Charybdis Obsidet,*

The *Scylla* of Superstition being on one side, the *Charybdis* of Gentilisme on the other; you vtterly miscarry in this life, & cōsequently also in the life to come. *Come yee children and harken vnto mee, I will teach you the feare of the Lord.*

The application is soone made. Such an invitation as was that, loe here in every respect. The *Parties* invited are *your selues*. The dutie on your parts to be performed, you are not ignorant what it is, if so bee you did but harkē to this one word *Harken*. The disproportion is in my selfe. I am not I confesse the J, here spoken of in this place. I may say as he in 2 St Ambrose in another case, *Ego non sum ego:* 2 I am not I. I am nor Prince, nor Prophet, no nor yet the son of a Prophet, as *Amos* spake of himselfe, *Amos, 7. 14.* and yet *by the grace of God I am that I am*, & that God that against my expectation hath called mee to this
raske

2 Ambros. de
Penitent. l. 2. c.
10. pag. 220.

2 1. Cor. 15. 10

task; and made me not vnwilling to accept of it, will I hope direct me therein; and to vse *Q. Elizabeths* words of blessed memory, ^b *I trust God who hath his* ^b *Stow Chronic.*
therto preserued, and led me by the hand, will not now ^{edit. 1601. pag.}
of his goodnesse suffer me to goe alone. And yet as speaks ^{1076.}
 the ^c *Apostle, that I may boast my selfe a little, as the* ^c *2. Cor. 11. 16*
 Teacher here in this place was *Prince, and Prophet*
 both, and had in that respect two strings (as it were)
 to his bow: so am not I without two strings neither,
 even bound vnto you in a double bond to tender the
 welfare of your soules; the one in regard of a particu-
 lar calling of late by your Superiors to this place; the
 other of being before, and stil remaining your Pastor.
 Both command, both constraîne me, & I submit my
 selfe to both, and say with ^d *St Austen, Domino iubente loquor, quo terrẽ non taceo:* ^d *Aug. Tom. 10.*
The Lord commands me, ^{ser. 16. p. 49.}
and therefore I speake, he threatens if I speake not, and
therefore I dare not hold my peace.

If so be in my whole cariage, or managing hereof
 in any particular, any like *Michol* shall be ready to
 mislike at what may seeme amisse, the answere that
David gaue shall be as ready: *It is before the Lord;* ^e *1. Sam. 6. 31.*
& vilior sum plusquam factus sum, & ero humilis in ocu-
lis meis; I will yet be more vile then thus, and will be
low in my owne sight. Totum enim decet quicquid defer-
tur Religioni, ut nullum obsequium quod proficiat ad cul-
tum & observantiam Christi erubescamus. *All,* saith
St Ambrose, ^f *is decent that is giuen vnto Religion,* ^f *Amb. de Po-*
nor are we to blush at any office performed on Christs be- ^{nit. l. 2. c. 6. pag.}
C balse 213.

halfe. If any on the contrary thinke these paines of mine vnfitting for you that are but Youthes, and that they might better here be spared, and be bestowed elswhere, I will oppose to him the wordes of St Ierom which he wrote to *Lata* concerning Paula her daughter whom I mentioned before, *Ipse sicut Hier. ad Latā de Instit. filia.* *Paulam miseris, & saith he, & Magistrum & Nutritiū spondeo. Gestabo humeris, balbutientia senex verba formabo, multo gloriosior mundi Philosopho, qui non Regem Macedonum Babylonio periturum veneno, sed ancillam et sponsam Christi erudiam, Regnis caelestibus offerendam.* If saith S. Ierome, you send me your daughter Paula, I vow vnto you to be her Master, and Foster-father both. I will beare her in my armes, and as old as I am, I will teach her euen to speake. And herein my glory shalbe greater thē was Aristotles that great Philosopher of the world, who shall instruct not a king of Macedon shortly after to be made away by some Babylonish poison, but a handmaide & spouse of Christ destinated hereafter for the kingdome of heauen. If he so said but of one only, and she of the female sex to, what may I of so many of you as heare mee this day, who as you are a many indeede, and of the more honourable & noble Sex, so who knoweth whether *1 Ioh. 1, 16, 27* there areⁿ among you, whose sho-latches an other day I may be unworthy to vnloose. And so much the rather should my care bee over you now in this kinde, for there is even now a daies a *Scilla*, and a *Charibdis* to. You shall no sooner settle your selues to be truly religious indeed, but who so ready at hand as or *Popery* on

on the one side, or *Puritanisme* on the other. When wise king *Salomon* had given that good counsaile, *Pro. 4. 25. Let thine eyes behold the right, and let thine eye lids direct the way before thee. Ponder the path of thy feet, and let all thy waies be ordered aright:* he immediatly addeth withall: *Turne not to the right hand, nor to the left, but remooue thy foot from euill.* *Gregory*¹ *Nazianzen* makes ¹ *Naz. orat. 26. pag. 446.* a question here why king *Salomon* having spoken of *Right* before, should so soone giue vs counsaile not to turne to the *right hand*: and his solution there is, that in the former place king *Solomon* meant that which was *Right* in very deed, but in the latter that which did but appeare to be right, but yet notwithstanding was not so. *Popery* in this age having so much beene beatē as it hath, nothing now vnto a many seemes so right, as that which is most opposite and contrary therevnto. But we ought not to turne to this right hand neither, no more then to the left.

^k *Altius egressus caelestia tecta cremabis,
Inferius terras: medio tutissimus ibis.*

^x *Ouid, Met. 12.*

Popery aimes at a celestiall Hierarchy, *I will ascend above the height of the clouds, & wil be like the most High,* *Esay, 14. 14.* That which we call *Puritanisme*, at a popularity or parity, saying to *Moses* & to *Aaron*, yee take too much vpon you, seeing all the Congregation is holy, every one of them, and the Lord is among them: wherefore the list yee your selues above the congregation of the Lord, *Numb. 16. 3.*

Inter utrumq. tene.

A meane betwixt both doth wel so: it be a true mean and this is that my selfe shall aime at, to haue you instructed in hereafter, *Come yee Children and hearken vnto me, I will teach you the feare of the Lord.*

And here had I thought to haue ended for this first time, howbeit before we part it shal not be amisse to make you acquainted with my manner of method I meane to obserue vnto you, that viewing as it were in one *Card* the severall coasts we are to arrive at, we may when we are to set forth, launch out with much alacrity in hope of enriching our soules with abundance and store of treasure.

Being to teach you then the *Feare of the Lord*, and that *Feare* being here taken for the *whole worshippe of God*: I shal intreate God willing of all that worshippe throughout my whole yeere. First and formost then forasmuch as *Divinity* intreateth chiefly of two points, of *God*, & of the *Church*. I also will entreat of *God* and of the *Church*. Concerning *God* I shall shew vnto you first his *Essence*, then his *Attributes*, then his *Workes*. Concerning the *Church* I shall also shew, first *what* the Church is, secondly *what* shee is to Beleeue, thirdly *what* to Practise. In shewing you what shee is I shall distinguish her first frō *Paganisme*, & *Judaisme*, the two grand Religions of the old world: secondly from *Turcisme*, and *Papisme*, the two smoaking¹ firebrands of this world. In her *Beleeefe* I shall discourse, first of the *Articles of our Faith* cōmonly called, the *Apostles Creed*: secondly of all those *Tenets* which our
own

own Church holdeth against the rebellious Church of Rome. In her Practise I shall discourse, first of the *Ten Commandments*; secondly of *Praier*; thirdly of *Fasting*; fourthly of *Almes*. Thus you see what I haue proposed: God I hope hath dispos'd it to, wherefore to end with the words of my Text, *Come ye childrē & harken vnto me, I will teach you the feare of the Lord.*

*The same Lord so blesse vs and the seed that hath been
sowne, that with you of the poorer sort the^m cares ^{Mat. 13. 22}
of this world, with you of the wealthier the deceit-
fulnesse of your riches, with either of you of either
sort the lusts of other things, grow not up like
thornes and choake it.*





GODS ESSENCE.

Lib. 2. Jan.

21. 1613.



MAY seeme to haue kept a good decorum in being so long a coming hither since my former being in this place, considering the matter I am to speake of. I am at this time to speake of GOD, and you knowe the story of ^a Symonides, ^a Tully de Nat. when he was to speake of that argument. He still doubled and trebled the time that was giuen him to pawse vpon it. True it is he was a Heathen, and had not the way to finde him out as afterwards Christians had, I meane the benefit of his Word; but did Christians afterwards so find him as that they could perfectly knowe him indeed? Let vs heare themselves speake. *Dei natura*, ^b saith Nazianzen, ^b Naz. Oration. 34. *nullis quidem verbis explicari potest: animo autem atq; intellectus comprehendit multò minus potest.* The nature of God cannot be explicated by any manner of words whatsoever: much lesse can it be comprised or in our thoughts, or vnderstanding. And againe in the same ^c Oration, *Quid tandem Deus natura sua & essentia sit, nec hominum quisquam unquam inuenit, nec inuenire potest.* What God is in nature & essence neither did any mā ever find, neither possibly can he find. And againe a little after: *In hac mortali vita quicquid ad nos usq; pertingit, aliud nihil est, quàm exiguus quidam rinulus ac velut paruum magnæ lucis radius.* Whatsoever concerning God hapneth to be knowne of

^a Aug. de Verb. Div. Ser. 38.
 So Tertullian,
 Maior est mente
 ipsa nec cogitari
 possit quāvis sit;
 quia si poterit
 cogitari, mente
 humana minor
 sit oportet et qua
 concipi possit.
 Tertul. de Trin.
 pag. 494.

^a Arnob. adu. Gen. l. 8.

^f 1. Cor. 8. 2.

^f Wild. 10. 13.

^a Corpus à prima
 creatione homi-
 nibus non idcir-
 co datum est ut
 Deo cognoscer-
 do sit impedimē-
 to P. Martyr

Loc. Com. cap. 1.

l. 4. §. 19.

^a Natal. comes
 Mythol. l. 3. c. 19
 p. 274. Vi d. e.
 und.

l. 7. c. 1. p. 689.

^h 1. Cor. 13. 9

ⁱ Eph. 3. 17.

^h Prov. 35. 27.

vulg.

ⁱ Hilar. de Trin.

l. 12. p. 269.

vs in this mortall life we here lead, is but a river in respect of a sea, and a little beame of that great light. And therefore ^a S. Austen, *Quid mirum si non comprehendis? si enim comprehendis non est Deus.* What marvaile is it if thou canst not comprehend God; for if so bethou couldst, then were not he God. So ^c Arnobius, *Magnitudinem Dei qui se putat nosse, minuit.* He that thinks he knows Gods greatnes, doth diminish the greatnes of God. If any man think, saith the ^f Apostle, *that he knoweth any thing* (how much more this thing?) *he knoweth nothing yet, as he ought to knowe.* The thoughts of mortall men, saith the ^g Author of the booke of Wisdome, *are fearefull, and our forecasts are uncertaine, because a corruptible body is heavy to the soule, and the earthly mansion keepeth downe the minde that is full of cares.* What? and shall we here then let down our selues and rest vs? nay, shall we dispaire of going farther? For that we know nothing as we ought to knowe, that is, we can know nothing, shal we endeavour therefore to know no more then we yet doe; and pitching vp our pillars with Hercules; say as he did in another case, *Non ultra, Non no farther?* God forbid. Nay the same Apostle that said even now, *that he knewe nothing as he ought to knowe.* And in another place, *that he knewe but in part, & prophesied in part, and that he saw but through a glasse darkly:* prayed yet for the ⁱ Ephesians that being rooted and grounded in loue they might be able to cōprehēd with all Saints, *what is the bredth, and length, and depth, and height;* and to knowe the lone of Christ which passeth knowledge, *that they might be filled with all fulnes of God.* Here then must be our endeavours evē to know what may be known, but yet to haue stil before our eies that good caveat giuen by ^k Solomon; *Qui scrutator est maiestatis opprimetur a gloria,* He that pryces too farre into the maiestie of God shall be overwhelmed with his glory. *Est in Deo,* ^l saith S. Hilary, *quod percipi potest, est planē si modo quod potest velis. Sicut enim est in Sole quod vides, si hoc velis videre quod possis, amittas autem quod potes videre.*

videre, dum quod non potes niteris: ita & in rebus Dei habes quod intelligas, si intelligere quod potes velis: ceterum si ultra quam potes speres, id quoque, quod potuisti posse non poteris. There is, saith he, in God that which may be perceived by vs: doubtlesse there is if so be thou endeavour that which may be. For as there is in the sun that which may be seene, if thou wilt see what thou maist, but thou loolest even what thou maist see, if thou endeavour to see more then thou maist: right so in matters concerning God, somewhat thou hast that thou maist vnderstand, if thou wilt vnderstand what thou maist, but if thou hopest beyond thy abilitie, then that which thou wert able once to doe, now thou canst not doe. And indeed this similitude of the Sunne is brought by divers, as namely by ^m S. Chrysostome, ⁿ St Gregory, ^o St Bernard, and ^a Tertullian. But I stay too long from that parcell of Scripture which I haue chosen concerning God, and whereof God willing at this time I purpose to intreat. It is written in the booke of Exodus, Exod. 3. 14. The words are these:

And God answered Moses, I am that I am. Also he said, Thus shalt thou say vnto the children of Israel, I am hath sent me vnto you.

Which words depending wholly vpon the premisses that went before, which premisses were a kind of dialogue betweene God and Moses, we will first seeke out the occasion of them, and that was this.

After some backwardnesse on Moses part about the embassage the Lord of heaven did purpose to imploy him in, concerning the freeing the children of Israel from Egypt

tantum sicut illuminat, verbi causa aciem montem, parietem. Bernard. sup. Cantic. Ser. 31. p. 147. Col. 1. ^a Si ad Solis aspectum oculorum nostrorum acies bebescit, ne orbem ipsum oblitus inspicat obuiorum sibi superatus fulgore radiorum hoc idem mentis acies patitur in cogitatione omnino de Deo, & quanto ad considerandum Deum plus intenditur, tanto magis ipsa cogitationis sue luce cecatur. Termini. de Trin. p. 494.

^m Radium quod solarem non possumus aperte cognoscere, & tamen propter hoc cum ipsum maxime admiramur. Ita etiam de Dei cognitione. Chr. in Pl. 138. Edit. Paris. 1556. p. 1023.

ⁿ Si tanta claritas est Solis ut oculis in eius cor poratibus non videri possit, quanto magis claritas qui facit Solem Greg. in Pl. Penitent. p. 148. col. 2.

^o Neg. hoc Lumen mare magnum (Solus loquor ipsum quod quotidie vides) vides. si tamen aliquando sicuti est, sed

the house of bondage, as it is in the eleventh verse of this Chapter, *Who am I that I should goe unto Pharaoh, & that I should bring the children of Israel out of Egypt?* And the Lord replying as it is in the twelfth verse, *Certainly I will be with thee, and this shall be a token unto thee that I have sent thee, and so forth,* saith *Moses*, but when I shall come unto the children of Israel, and shall say unto them, the God of your Fathers hath sent me unto you: If they say unto me, what is his name? what shall I say unto them? The answer to this question is the words of this my Text, wherein the Lord (you see) vouchsafeth to shew to *Moses* what he is. And God answered *Moses*, *I am that I am.* Also he said, Thus shalt thou say unto the children of Israel, *I am* hath

THE HEBREW sent me unto you. True it is, it is in the originall, *I will be* that I will be in the future, & not *I am* that I am in the present tence, whereupon some haue beene of opinion, P Il-

2 Illyr. clau.
Script. de nomi-
ne leborum Trans-
6. p. 615. Vid.
Zanch. de Nat.
ura Deil. l. 2.
149. 48. col. 1. *lyricus* by name, that his coming in the flesh was here-
ne leborum Trans- signified, and the redemption of his people by his death
6. p. 615. Vid. and passion, howbeit forasmuch as the Hebrewes vse the
Zanch. de Nat. future tence for the present, as that which noteth a conti-
ura Deil. l. 2. nuance, and perpetuities of time, hence it is that that con-
149. 48. col. 1. ceit may well be dispelled hence, and the word translated
as here it is, howsoever *Illyricus* find fault with it, *Ego sum*
qui sum, I am in the present tence.

Now for these words, *I am*, how aptly and significantly they expresse the nature of God we shall the better conceiue if so be we consider, first how they are added to those notions that *Moses* had before of God: secondly, if so be we marke their sense and meaning.

The notions are twofold: the first, from God himselfe: the second, *Moses* his illation and inference thereupon. That which was from God himselfe was that in the 6 verse of this Chapter, God styleth himselfe in *Moses* his hearing, *The God of Abraham, the God of Isaac, and the God of Iacob. Abraham, and Isaac, and Iacob* three but sylly men to speake of, and yet was not God ashamed of them to be called

called their God as it is in the Epistle to the Hebrewes. ^{1 Heb. 11. 6.}
 Let me instance even in *Isaac* of whom what haue we in
 the booke of *Genesis* that God should name himselfe his
 God. He liued some hundred & fourescore yeares, & yet
 are there scarce six severall points remarkable that are re-
 corded of him: as *first* when he was to be sacrificed how
 he knew so wel (& yet it seemeth then he was some ^{See Mr Bun-} thir-
 ty yeares of age) what appertained to the service of God ^{nicies He ad Cor-}
 that himselfe espyed what was wanting therein: *secondly*, ^{ner Rome l. 1. c. 5}
 he went out on an evening to meditate, or to pray in the ^{S. 5. p. 65.}
 field, perhaps he did it usually, but that is more then the ^{Fancinus}
 Text avers: *thirdly*, he openly built an altar & worship- ^{makes him 26.}
 ped the Lord: *fourthly*, though he were much enclined to ^{Fanc. Chron. ad}
Esau at the first, yet when he saw that God had turned ^{Annus mundi}
 that to *Jacob* which he himselfe meant to *Esau*, he would ^{1074.}
 not then alter the same: *fifthly*, he gaue speciall charge vn- ^{Gen. 24. 63.}
 to *Jacob* as touching the choice of his wife, and then did ^{Parsons makes}
 he blesse him too. Behold the principall and totall summe ^{him but a child}
 of some hundred and fourescore yeares. Nor is it likely ^{at this time: 1. a}
 he did performe much more then these related, consid- ^{little child, &}
 ring the diligence of *Moses* in reporting matters of him ^{yet he was at}
 that are of lesse moment and consequence then these. But ^{that time upon}
 this it is that may comfort vs as many of vs as now are, or ^{forty yeares of}
 shal be hereafter of the holy *Ministry*, that albeit we can ^{age, Vid. Me}
 by no meanes shew such fruits as a many doe in the Ser- ^{Bunnies brief}
 vice of our God (and indeed all haue not all talents, ^{Ans. vnto the}
omnia possumus omnes) yet if we endeavour to doe what ^{idle and frivo-}
 we can, and to doe sycerely what we doe, it is at true in ^{lous quarrels of}
 this case as it is in *Almes*: *If there be first a willing minde,* ^{R.P. against the}
it is accepted according to that a man hath, & not according ^{late edition of}
to that he hath not. He that accepted of ^{the Resolution}
 the building of the *Tabernacle*, caused *S^t Iudes* one *Epi-* ^{p. 152.}
stle to be no lesse accepted of for the building of his ^{1. Cor. 3. 13}
 Church, then fourteene of the *Apostle S^t Pauls*. *Obadiab*
 in the old Testament was as Canonically as *Esay*, *Aggey* as
Ieremy, and yet *Obadiab* hath but one Chapter, *Esay* three

score and six, *Aggey* hath but two, *Jeremy* fiftie and two. But to returne vnto my purpose.

The second notion is *Moses* his illatiō & inference vpō the style which God here gaue himselfe of being the God of *Abraham*, of *Isaac*, and of *Jacob*, namely that therevpō *Moses* tearmes him *The Lord*; as in the words immediatly following, and in the seaventh verse of this Chapter, *Then the Lord said*. It is in the originall *Iehovab*, and translated in the former translation of the Bible, as also in the last the

^a Zanch. de nat.

^b Deu. de diuin

^c Attrib. l. 1. c. 17

^d Illyr. Clau.

^e script. tracl. de

^f Rat. cognosc. fac.

^g Rat. Tracl. 1. p.

^h 45. Vid. lb. De

ⁱ nomine Iehova

^j Tracl. 6. p. 622.

^k Calvin, Instit.

^l l. 1. c. 13. §. 20.

^m Illyr. Clau. sc.

ⁿ tracl. de Rat.

^o cognosc. fac. Lit.

^p Tracl. 1. p. 45.

Lord, for so did the Septuagint translate it to, as ^a *Zanchi-*
^b *Dei*, ^c *sen* de diuin ^d *us* obserueth. True it is ^e *Illyricus* mislikes it, and saith that
 it doth obscure the nature of his name indeede, howbeit
 since the Apostles themselves, as ^f *Calvin* doth obserue
 translated *Iehova* by this name too, their example in this
 case may be sufficient warrant for this Translation. Now
 whereas in our last Translation it is alwaies set downe in
 capitall letters and those only fowre: that I take it, is or to
 shew that it is a word in the originall consisting of fowre
 letters commonly called *ἱερωανυαδ*, or in imitation of
 the German Translation which hath the word *Heyr* in such
 capital letters, as ^g *Illyricus* shewes vnto vs. It may be they
 had an other meaning too, namely that whereas *Zanchius*
 doth wittily obserue that al Nations in a manner do write
 the name of God with fowre letters, and maketh instance
 in the *Hebrewes*, the *Romanes*, the *Spaniards*, the *Italians*,
 the *French*, the *Germans*, the *Englisb* (for so hee ^h takes it)
 the *Chaldeans*, the *Syrians*, the *Arabians*, the *Ethiopi-*
ⁱ *ans*, the *Egyptians*, the *Assyrians*, the *Persians*, the *Magi*,
 the *Dalmatians*, or *Illyrici*, the *Turkes* and the *New found*
^j *world*, esteeming it not to be done without the singular &
 especial providence of God himselfe; as if he had meant to
 shew to all Nations that he was not the God of the *Iewes*
 only, but of al the world besides: forasmuch as *Zanchius* (I
 say) obserueth this, & we indeed do not so write it, it may
 be perhaps they would haue the word ^k *L O R D* to supply
 that defect, least in this case it might be said of vs as was
 spoken.

^a Supposing by

^b like what we

^c wrot God with

^d a double D. as

^e the Germans

^f did Gott with

^g a double T.

^h Only for as I

ⁱ haue observed

^j Esay. 30. 15.

^k Lord is in smal

^l letters.

spoken in another,

Et penitus toto divisos orbe Britannos.

Virg. Ecl. 1.

But to returne to my purpose againe.

LORD is a name of relation, & you know in what predicament it is: *Omnia quæ ad aliquid sunt reciprocantur, velut servus, Domini servus, vicissimq. Dominus, servi Domini esse dicitur.* This word Lord doth intimate to vs, that there is a mutuall consequence, or a kinde of dependance betweene God and vs. *Sicut non potest esse Servus,* saith S.

Austen, qui non habet Dominum, sic nec Dominus qui non habet Servum. As he cannot be a Servant that hath not a Lord: so cannot he be a Lord that hath not a servant. Howbeit here we are to note that our relation vnto God is reall, Gods relation vnto vs is *duntaxat rationis*, nominall only, and intentionall. Not that there is any change at all in him, the change is in our selues. Before the mountaines saith *David*, were brought forth, or ever the earth and the world were made thou art God from everlasting and worlds without end. He that would see more in this case, I referre him to *Zachari* in his first booke *De Natura Dei*, the thirteenth chapter; where handling this question, seeing God is eternall and immutable and nothing chaunceth to him a new:

Psalm. 90. 2.

whether there bee any names; which so belong vnto him in time, that they could not belong vnto him from everlasting: his answer is, That those names which betoken a relation betweene God & his Creatures as the name of Creator, of Lord, of Saviour, of Redeemer, and the like, are so spoken of God in time and not from everlasting, that notwithstanding no newe thing hapneth vnto him, neither is there hereby in him anie change at all. And thus much of these two notions which you see content not *Moses* concerning the knowledge of God, namely that he is the God of *Abraham*, of *Isaac*, & of *Jacob*, and that he stiles him here the Lord, so that he is ignorant of him still, wherefore now of that which is added, *I am, that I am*: And, *I am hath set me vnto you*. Wherein first I shall consider the addition it selfe, secondly the

meaning of the words.

Concerning the addition it is more then usually hath beene granted in like cases. When *Manoah* in the booke of Iudges asked the Angell of his name, the Angell saide vnto him, *why askest thou thus after my name which is secret?* Iudg. 13. 18. So likewise *Iacob* when he had wrestled with the Angel in *Genesis*, saying, *Tell me I pray thee thy name:* the Angels reply was, *wherefore now dost thou aske my name?* And it followeth there in that place, *And he*

¹Calu. Inſt. 4. 1.

6. 13. S. 10.

^m Prov. 30. 4.

ⁿ Ex quo effec-

tum est, nec

nomen Dei pro-

prium possit edi-

ci, quoniam non

possit nec concipi.

Id enim no-

mine consistitur

quicquid etiam

ex natura sue

conditione com-

prehenditur. No-

men enim signi-

ficaſſima est eius

rei que compre-

hendi potuit ex

nomine. At qua-

do id de quo a-

gitur tale est, uti

condigne nec ip-

ſi intellectibus

colligatur quo-

modo appellati-

onis digne voca-

bulo pronuncia-

bitur. Tertul. de

Trin. p. 496.

^e Heb. 11. 24.

blessed him there, Gen. 32. 29. *Hic Angelus* saith ¹Calvin speaking of the former, *lehoua fuit*. Et *iste lehoua fuit*, speaking of the latter, & of this latter he there prooveth it

partly by *Hosea*, *Hosea*, 12. 5, partly by the words of *Iacob*

Gen. 32. 30. So *Agur* in *Salomons* ^m Proverbs, *what is his*

name, and what is his sonnes name if thou canst tell, If thus

then it were said to *Iacob*, thus to *Manoah*, as also by *A-*

gur long after, howe much more might the Lorde in this

place haue thus spoaken vnto *Moses*, especialy the Lord

in some sort having declared himselfe vnto him before.

Nor was *Moses* now at this time a Puny in Religion. They

are special great testimonies which the Apostle to the He-

brewes giues him. By saith, saith the ^o Apostle, *Moses when*

he was come to age refused to be called the sonne of Pharaos

daughter, and chose rather to suffer aduersity with the peo-

ple of God, then to enjoy the pleasures of sinnes for a season, e-

steeming the rebuke of Christ greater riches then the treasures

of Egypt: for he had respect vnto the recompence of the re-

ward. By saith he forsooke Egypt, and feared not the fiercenes

of the king: for he endured as he that saw him which is invisi-

ble. Now if *Moses* did all this, and all before this time, as

no doubt indeed but hee did it all, how might the Lord

haue here answered him as did our Saviour *S. Phillip*, *Ioh.*

14. 9. *I haue beene so long time with you, and hast thou not*

known me Phillip? Right so in this place: I haue bin so long

known vnto thee, & dost thou now *Moses* aske my name?

led

led the sonne of Pharaohs daughter: thou didst choose rather to suffer adversity with the people of thy God, then to enjoy the pleasures of sinnes for a season: thou didst esteeme the rebuke of Christ greater riches then the treasures of Egypt: thou hadst respect vnto the recompence of the reward: thou didst forsake Egypt, & didst not feare the fiercenesse of the king: thou didst endure as he that saw me which am invisible, & doest thou not yet know my name? But it pleased the Lord of heave[n] not to deale with Moses in this sort: He rather satisfieth his desire, and addeth vnto that which he had said of himselfe before, & so I come vnto the meaning of that which he now saith, *I am that I am, I am hath sent me vnto you, And God answered Moses, I am that I am. Also he said, Thus shalt thou say vnto the children of Israel, I am hath sent me vnto you.*

This other name he giues himselfe is (as I told you) in the Hebrew *Eheie*, and *E* signifieth two points, first as ever *2d* Bunny being of himselfe: secondly being he of whom all others haue their being. I know there are that suppose there is signified hereby his two essentiall Attributes, Eternity & Immutability, but forasmuch as that opinion concerneth the future tence only, and we here read it in the present, I will at this time intreate of these pointes only of being of himselfe and being vnto others: of those his other Attributes God willing at some other time.

First then for his ever being of himselfe, or his own absolute manner of being, it is that which the Scriptures declare vnto vs, I, the very Heathen. The Scriptures they tell vs that before the mountaines were brought forth, or ever the earth and the world were made, he was God from everlasting, and world without end so David as I told you before, Psalme 19. 2. on rather Moses who hath his name in the forefront of that Psalme. And againe in another place. *O my God, take me not away in the midst of mine age: as for thy yeeres they endure throughout all generations. Thou Lord in the beginning hast laid the foundation of the earth: & the hea-*

vens are the worke of thy hands. They shall perish but thou shalt endure: they all shall waxe old as doth a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeares shall not fayle. So likewise the Prophet *Esay*, or rather the Lord in the Prophet: Before me there was no God formed, neither shall there be after me. I, even I am the Lord, and besides me there is no Saviour, yea before the day was, I am, *Esay*. 43. 13. This the

¶ Vid. Zanch. de
Nat. Dei seu de
Divin. Aur. l. 1.
c. 13. p. 38. col. 2

Heathen perceived also, and therefore *Plato* he calls him *τὸν ὄντα*, that which is: and in his *Timæus* reprehendeth those which attribute vnto him or the future, or the preter-
perfect tense, forasmuch as neither of those tenses did seeme to agree with him, but the present tense onely. Hence it was that upon the doores of the Temple of *Delphos* the inscription was in capitall letters *ΕΙΣ: ὅντα, μὴ γενέσθαι, καὶ τὸν ὄντα, μὴ ἀρᾶν*. *Plutarch*, certam. solamq. soli convenientem ei appellationem, qua esse dicitur iribuentes; giuing him thereby a true, a certaine, and an only appellation of being and existing alone.

¶ Hist. Moral.
Part. 1. de EI
apud Delphos.

Now that of him also all other things haue their being what more pregnant prooffe, then the words of *David* in another of his *Psalmes*: The eyes of all, saith he, wait vpon thee O Lord, and thou giuest them their meat in due season. Thou openest thy hand, and fillest all things living with plenteousnesse. And againe in another place, O Lord, how manifold are thy workes, in wisdom hast thou made them all; the earth is full of thy riches: so is the great and wide sea also, wherein are things creeping innumerable both small & great beasts. There go the ships, and there is that *Leviathan*, whom thou hast made to take his pastime therein: These wait all vpon thee, that thou maist giue them meat in due season. When thou giuest it them they gather it, and when thou openest thy hand they are filled with good. When thou hidest thy face they are troubled: when thou takest away their breath they die, & are turned againe to their dust. So the Apostle to the *Romans*, Of him, and through him, and for him are all things; to him

¶ Ps. 145. 15.

¶ Psal. 104. 24

¶ Rom. 11. 36.

him be glory for ever, Amen. Goe we vnto particulars; & in the eight & thirtieth Chapter of the Booke of *Iob*; doth not the Lord instance in a many of them as in the *Earth*, the *Sea*, the *Light*, & *Darknesse*, *Snowe*, *Hayle*, *Raine*, *Dew*, *Tee* and so forth? And in the nine and thirtieth Chapter of the same Booke doth he not instance likewise in the *wild Goats*, the *Hynds*, the *wild Asse*, the *Vnicorne*, the *Peacock*, the *Ostridge*, the *Horse*, the *Hawke*, the *Eagle*? And in the fortieth Chapter in *Behemoth*; that is the *Elephant* as some suppose, and in the one and fortieth Chapter in *Leviathan* that is the *Crocodile* as *Beza* is of opinion? If all this content vs not for there is not in all these Chapters any mention at all of *Man*, goe we then to the Acts of the Apostles and shall we not there finde that *in him we line and mooue, and haue our being*, Act. 17. 28? Goe we from thence to the Booke of the *Psalmes*; & shall we not there finde the very maner of making and framing vs? *I will giue thanks vnto thee*, saith *David*, *for I am fearefully and wonderfully made: marvellous are thy workes, and that my soule knoweth right well. My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth. Thine eyes did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned: when as yet there was none of them.* My bones, saith he, are not hid from thee: though I be made secretly, & fashioned: it is in the originall *Ruccamti*, accordingly where vnto it is in our new Translatiō, *when I was made in secret and curiously wrought, of Racam*, he wrought with a needle, as if every of vs had beene wrought in tissue, or in imbrodered worke by a cunning and expert hand. Returne we at length to the Booke of *Iob* againe, and there shall we finde it deliuered to vs in country tearmes: *Hast thou not poured me out as milke, saith *Iob*, and turned me to curds like cheese?* What then? and are country folke onely made after this sort; Gentle and Noblemen after that other? those like milke, these like tissue? nay those and these

2 Beza in Iob.

Pref. inc. 38.

p 231.

psal. 139. 17.

17087

Iob. 10. 10.

both like to milke and like to tiffue, *God*, saith the Apostle that made the world, and all things that are therein hath made of one blood all mankind, *Act. 17. 26.* We see then the name here giuen vnto God, we see it given vnto him by himselfe, we see the meaning of it too, namely how it signifieth an absolute being of himselfe, & a cause of being vnto others. I wil end this point with that of *Damascent* borrowed it seemes from *Gregory Nazianzen* *Videtur principalis omnium de Deo dictorum, nomen, esse, Qui est. Totum enim in se ipso comprehendens habet ipsum ESSE: veluti quoddam pelagus substantia infinitum & interminum.* It seemeth this name, *I am*, is the chiefest and most principall of all the names of God. For this very worde *TO BE* hath in it all whatsoeuer is comprehended in it selfe as it were a substantial Ocean infinite & boundles.

Having thus then seene the principall name of God *καρὸς τῆς οὐσίας*, as *Damascent* speaketh, we might now hope out of the premises to goe a great way farther, & to make a definition of God, and so to knowe his very essence: but all Divines will tell vs that that is impossible. He had need saith *one*, to haue the art and Logicke of God himselfe, that should giue a perfect definition of him. And, *Definiri non potest*, saith *another*, *cum sit superior omni genere & differētia*: It is impossible he should be defined, since he cannot be comprised vnder those two tearmes of Logicke, *Genus* and *Differentia*. And, *As fish*, saith *Nazianzen*, that swim in the water, they see nor Sun, nor starres, but only a shadow of them: right so doe men behold but as it were a shaddow of God. *Dum sumus in hoc corpore*, saith the *8* Apostle, *peregrinamur à Domino*: whilest we are in this body, we are strangers from God: now Strangers in another countrey are ignorant for the most part of what is there done. Hence that of *Cleophas* to our^h Saviour, *Art thou onely a stranger in Ierusalem, and hast not knowne the things which are come to passe therein in these dayes?* And indeed as *S.*

Damas. Orib.

Fidd. l. 1. c. 12.

Greg. Naz. Orat.

38. p. 615.

M. Cantuar.

Catech. p. 3.

Greg. Enchirid.

Theol. l. 1. c. 3. p. 1.

Ως ὡς αἰ

καὶ ὁ ἄλλος

ἡλίου καὶ ὁ

ὀφθαλμοῦ καὶ

θεοῦ ὁ ἴσος

ὁ θεὸς καὶ ὁ

αὐτὸς ὁ ἴσος

καὶ ὁ ἴσος

Naz. Orat. 34.

p. 538.

1. Cor. 5. 6.

Luk. 24. 18.

Aug. de Trin.

l. 1. c. 1.

Austen tels vs, *Qua intellectu Deum capis homo, qui ipsum*

in-

intellectum suum quo eum vult capere, nondum capit: with what vnderstanding can Man possibly conceaue God, who cannot conceaue his own vnderstanding. Howbeit, for there is to be had some knowledge of God, and the Lord himselfe saith in the Prophet ¹ *Jeremy*, *Let him that* ¹ *Ier. 9. 24.* *gloriethe glory in this, that he vnderstandeth & knoweth me,* let vs endeavour to define him, yet so as we alwaies haue that of ^m *Arnobius* before our eies, *De Deo loqui etiam* ^m *Arnob. in Ps.* *vera, quia periculossimum est, timeamus*: Let vs feare to ^{91.} speake even that which is true concerning God, for that there is danger even in that.

GOD then is an ^a *ESSENCE SPIRITVALL*, SIM- ^a *Perkins on*
PLE, INFINITE, MOST HOLY. I say an *ESSENCE* ^{the Creed, p. 27.} to shew (as I shewed you before:) that he is a thing absolutely subsisting in himselfe & by himselfe, not receiving his being from any other. I say *SPIRITVALL* to shewe that he is not any kinde of *Body*, nor hath the parts of a *Body* and therefore the Scripture when it assigneth such parts vnto him, as the eie, the hand, the feet, and so forth, *The eie of the Lord is vpon them that feare him*, *Psa. 33. 18.* *The Lord vpholdeth a good man with his hand*, *Psal. 37. 24.* *I will glorifie the place of my feete*, *Esay 60. 13.* It is but for our capacities sake; who otherwise are not able to cōceiue his watchfulnesse over vs meant by his *Eie*: his providence meant by his *hand*: his readinesse to helpe vs meant by his *feete*. It followeth that he is SIMPLE, not simple as wee take *Simple* in our vsual phrase of speech when as we say a simple man, a simple body, and so forth, but *Simple* that is not ^o compounded of severall parts, nor of matter nor of forme, nor of subiect, nor of accident, as every other creature is. Again, *Angels* and the *Soules* of men they I grant are simple to, and they are, as God is, simple essences, but it is but in respect, as namely of the *Elements*. Even so the *Elements* are simple to, but only in respect of those things which are compounded of them: the simplicity that is in God that is most absolutely simple. It followeth that he is

^o *Vid Zanch. de*
Nat. Dei, seu de
Divin. Attrib. 2.
2. c. 2. p. 78.
col. 1.

vid. Zanc. 1b.
p. 77. Col. 1.

9 Ps. 102. 24.
vid. Ps. 90. 2.

1. Psal. 139. 6.

Jer. 23. 24.

Treatise of the
Nature of God.
p. 80.

INFINITE Infinite in time, infinite in place. Infinite in time, for he is without beginning, and without end: Infinite in place, for he is every where, and in every place. The Prophet *David* speaking of the former of them, *O my God* 9 saith he, *take me not away in the midst of mine age, as for thy yeeres they endure throughout al generations. Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the worke of thy hands. They shall perish but thou shalt endure, they all shall waxe old as doth a garment; and as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeeres shall not faile.* And speaking of the other, *whither* saith he, *shall I goe from thy Spirit; or whither shall I go from thy presence? If I clime up into heaven thou art there: if I go downe to hell, thou art there also. If I take the wings of the morning, and remaine in the uttermost parts of the Sea: eue there also shal thy hand lead me, & thy right hand shall bold me.* So the Lord himselfe in the Prophet *Jeremy*, *Can any hide himselfe in secret places that I shall not see him saith the Lord? Doe not I fill heaven and earth? I will conclude this point with that which a late Writer hath, concerning this word Infinite, Try it whe you will* saith he, *and Infinitenes you shall finde to be the right Nature of God. Philosophers stone which turneth all mettrals into gold, and that one dram of it being put not only to an Angell, or to an whole Element, but eue in the least fly in the world, or the least moat in the sun is of force to make it true & very God.* Howbeit it can in truth Beloved no more be added or put vnto the hugest Elephant that is, then it can be vnto a fly: no more to the world it selfe, then but to a moate in the Sun. It is peculiar and proper to God alone, he only is infinite, God is an infinite essence. It followeth in the last place that he is **MOST HOLY**, and hence it is that the Prophet *Esay* doth treble this word Holy as *Esay*, 6. 1. *I saw the Lord saith he, sitting vpon an highibroane, & lifted up. The Seraphims stood vpon it. And ore cryed to an other and said, Holy, holy, holy is the Lord of hosts: the whole world is full* of

of his glory. A passage that as *S. Ambrose* did borrow of that Prophet, so we in our Church Service haue borrowed of *S. Ambrose*. You know what we daily say throughout the yeere: *To thee all Angels cry aloud, the heavens and all the powers therein. To thee Cherubim & Seraphim continually do cry, Holy, holy, holy Lord God of Sabaoth, Heaven and Earth are full of the maiesty of thy glory.* And hence it seemeth hath come the custome of singing or saying Psalmes, and other partes of common prayer, wherein the People and Minister answere one an other by course. But for this I shall referre you to those most excellent lines of *M. Hooker* in his fift booke of Ecclesiasticall Politie, the nine and thirtieth section. I returne vnto my purpose.

God is *Most Holy* two manner of waies. First for that he is *Most Holy* in himselfe: secondly for he maketh others *Holy*, and causeth them so to bee. Of the former *Moses* speaketh, *Exod. 15. 11. Who is like vnto thee O Lord among the Gods? who is like thee so glorious in holynesse?* Of the latter the Lord himselfe, *Exod. 31. 13. Keepe yee my Sabbath for it is a signe betweene me and you in your generations, that you may know that I the Lord doe sanctifie you: that is, doe make you Holy.*

I will conclude all this concerning the definition with that of *S. Cyprian*, or rather *Ruffinus* vpon the Creed, *Deū* ^{*Cyp. sine Ruff. in Synb. Apo. p. 358.*} *cum audis* saith he. *substantiam intellige, sine initio, sine fine, simplicem sine vlla admixtione, invisibile, incorporea, ineffabilem, inestimabilem, in qua nihil adiunctum, nihil creatū sit. Sine auctore est enim ille qui author est omnium.* Whē as thou hearest God named vnto thee vnderstand thou a substance without beginning, without end, simple without commixtiō, invisible, without body, vnspeakable, inestimable, wherevnto nothing is added, wherein nothing is created. For he hath no Creator who is himselfe the Creator of al.

And thus haue you heard in some sort of the Essence of God, good God how far frō that which he is in very deed. You haue heard his definition. I know others define him

¶ M. Cartw. Ca.
100. p. 3.

7 Fayi. Enchir.
Theol. 1. S. 15.

p. 2.

¶ Senec. Nat.

Quæst. 1. 1. Pres.

¶ Aug. de Temp.

Ser. 190. So

Tertul. Quid de

eo condigne di-

cas, qui est subli-

mitate omni

sublimior, & al-

titudine omni

altior, & profun-

dior, & omni lu-

ce lucidior, &

omni claritate

clarior, omni

plendore plen-

didior, omni ro-

bore robustior,

omni virtute

virior, omni

pulchritudine

pulchrior, veri-

tate omni veri-

or, & similitudi-

ne omni fortior,

& maiestate omni maior, & omni potentia potentior, & omnibus divitiis diu-

or, omni prudentia

prudensior, & omni benignitate benignior, omni bonitate melior, omni iustitia iustior, omni cle-

mentia clementior. Adinor a enim sint necesse est omnium genera virtutum, eo ipso qui virtutum

omnium & Deus & pater est. Tertul. de Trin. pag. 494.

otherwise, God saith = one, is a spirit, which hath his being of himselfe. He is the center saith an other, from which all things issue, and whereunto they returne againe. Quid est Deus saith a third? Quod vides totum et quod nō vides totum: God is all we see, and all we see not. But when al that can be possibly, hath beene spoken, that of ^aS. Austen may well serue as a conclusion: Certè hoc est Deus quod & cum dicitur non potest dici, cum estimatur non potest estimari, cū comparatur non potest comparari, cum definitur ipsa definiti-
one crescit: quia cælum manu sua cooperit, pugno omnem mū-
di ambitum claudit, quem totum omnia nesciunt & metiendo
sciunt. Doubtlesse God is that entity which when it is spo-
ken of, cannot be spoken: when it is esteemed, cannot suffi-
ciently be esteemed of, when it is compared, is beyond cō-
parison, when it is defined, ourgrows the limits of a defini-
tion, for that hee covereth heaven it selfe with his hand,
compriseth the compasse of the whole worlde within his
fist, whom al things know not, & yet by fearing him know
him to.

And thus much of Gods Essence namely what God is, how the same God is in Persons inseparably, and without confusion, distinguished into the Father, Sonne, and Holy Ghost, three Persons and one God, if the same God so will at my next returne to this place. In the meane time Hæ so
blesse vs, and the seed that hath beene sowne, &c.

& maiestate omni maior, & omni potentia potentior, & omnibus divitiis diuor, omni prudentia prudensior, & omni benignitate benignior, omni bonitate melior, omni iustitia iustior, omni clementia clementior. Adinor a enim sint necesse est omnium genera virtutum, eo ipso qui virtutum omnium & Deus & pater est. Tertul. de Trin. pag. 494.



THE TRINITY.

Lecture 3.
March. 18.
1612.



IF much againſt your expectation, and my owne intent and purpoſe too, I haue ſayled you now theſe many weekes in performance of this exerciſe, imagine the cauſe to be not ſo much in my ſelfe (who cannot yet excuſe my ſelfe wholly and altogether) as in diuers & ſundry lets occaſioned by others. Among the reſt ſuppoſe one to be (and indeed ſo it was) the death of that great MEXNAS; then whom we of this place could hardly haue had a greater loſſe. If ever there might be iuſt cauſe of ſilence to theſe Exercices, what greater cauſe then that, when he that gaue new tongues both to *Diuines*, and *Phyſitians*, and *Lawyers*, & the *Arts*, himſelfe lies ſpeechleſſe now, and bereaued of his life. I may vſe concerning him the wordes of ^b S. Auſten, *Diſcedente anima qui ambulabat iacet, loquebatur tacet, oculi luce non capiunt, aures nulla voce pateſcunt, omnia membrorum officia conqueuerunt, non eſt qui mouerat grefſus ad ambulandum, manus ad operandum, ſenſus ad percipiendum.* And againe a little after: *Diſceſſit qui non videtur, remanſit quod cum dolore videatur.* The ſoule, ſaith S. Auſten, departing from him, he that walked lies along, he that talked holds his tongue; his eies receaue no light, his eares no ſound, all his members fayle in performance of their ſeueral duties. He that moued his feete to walke, his handes,

^a S^r THOMAS
BODLEY, who
died Jan. 28.
1612. *Stylo Ec-
cleſ. Angl.*

^b Aug. de verb.
Apoſt. Ser. 33.
p. 178.

thoſe

those blessed hands of his continually to worke, his senses to perceave, is not. He which is not seene is gone, that remaineth behind which may be seene indeed, but with griefe and sorrow. What then, and shall we still grieue? shall we lament and sorrow still? Nay let vs hearken rather to the same S. Austen, who vpon like occasion of losse of friends, *Lacrymas istas, c* saith he, *cito reprimat fidei gaudium quā credimus Fideles quando moriuntur paululum à nobis abire, & ad meliora transire.* Let the ioy of faith repress these teares of ours, by which faith we beleue that the Faithful when they die step from vs apart indeed, but to be possessed of a better place. That which every day we say as a parell of our Grace, it being a passage of one of the ^d *Psalmes*, let vs call to mind this day. *In memoria aeterna erit iustus. Ab auditu malo non timebit. Dispersit, dedit pauperibus. Iustitia eius manet in saculum saculi.* The Righteous shall be had in everlasting remembrance. He will not be afraid for any euill tidings. He hath dispersed abroad and giuen to the poore. His righteousnesses remaineth for ever. Now what saith S. Austen is this *Auditus malus*, these euill tydings here spoken of, *Ab auditu malo non timebit*; but when it is said to them on the left hād, *Ite in ignem aeternum*, Depart from me yee, cursed into everlasting fire? *Ab hoc auditu malo iustus non timebit; Erit enim ad dexteram*, and so forth. The Righteous shall not be afraid of those ill tydings: for he shall be on the right hand among them to whom it is said, *Come yee blessed of my Father, inherit yee the kingdom prepared for you.* And thus shall it be (I nothing doubt) with that Right Honorable KNIGHT I now speake of, of whom to haue said nothing at all had beene liable to a kinde of Ingratitude, to say more then hath beene spoken might prooue preiudicial to that time, which is allotted nre to speake of God to whom himselfe is now gone. To come at length then to the matter in hand.

It was a worthy saying of S. Bernard, *Solum est Deus qui*

*e Aug. de verb.
Apost. Ser. 32.
pag. 277.*

*d Ps. III. 6.
vulg.*

*e Aug. de Verb.
Apost. Ser. 33.
pag. 278.*

*f Bernard de
Consid. l. 5. p.
260. Col. 4.*

qui frustra nunquā quari potest, nec cum quidem inveniri nō potest. God it is, and God alone, that can never be sought in vaine, no not then whē it is impossible to find him out. *Iustin Martyr* giues the reason; *Quamvis natura divina,* & saith he, *sit incomprehensibilis, non debemus tamen in totū ab ea quærenda desistere, & per ignaviam vitam consumere;* *Iustin Mart.* *sed pro sua quisq; portione accepta à Domino scientia strenuè* *de Trinit. græcè p. 177. lat. p. 198* *rem examinet, certus non quidem exactè se percepturum,* *profecturum tamen aliquantum per huiusmodi contemplationem accedendo ad illum propius.* Howsoever, saith he, the divine nature be incomprehēfible, yet ought we not wholly to desist from the searching out of the same, consuming our liues in sloath and idleness. Wherefore let every one, according to that portion of knowledge he hath obtained of the Lord, industriously endeavour to seeke it, assuring himselfe he shall not exactly and perfectly find it out, howbeit that he shal profit notwithstanding thereby, forasmuch as by this meanes he shall more neerely approach vnto him. Experience whereof we had at my last supplying this place, when not finding out what God was, we heard notwithstanding of his *Name*, we heard also of his *Nature*. The *Name* was such as he gaue himselfe. Concerning his *Nature* we defin'd him to be, *An essence spiritual, Simple, Infinite, Most Holy,* & every of these tearmes were explicated vnto you. It remaineth now to be declared concerning the farther knowledge of this his Essence, how the same God is in Persons inseparably, and without confusion distinguished into the *Father, Sonne, & Holy Ghost*, whereof God willing at this time. And to this purpose haue I made choise of a passage of one of the *Epistles of S. Iohn*, namely the leauenth verse of the fifth Chapter of of the first of his *Epistles*. The words are these;

There are three which beare record in heaven, the Father, the Word, and the Holy Ghost, and these three

F

are

are one. And there are three which beare record in the earth, the Spirit, and the Water, and the Blood, and these three agree in one.

For the better considering of which wordes let vs first obserue the scope of the Apostle in this place: *secondly* the words themselves and consequence therevpon.

^h Zanch. de
Trib. Elob. l. 1.
c. 1. p. 4. Col. 2.
vid. lb. p. 3. Col.
3.

The ^h scope of the Apostle in this place was to prooue, that I E S V S was the true Sonne of God, and the same Christ, & Messias of whome the Prophets foretold long before, and therefore he vpon whom alone our faith and the faith of every one ought to relie. For whereas others did deny that *Iesus* was that *Christ*, our Apostle here in this place stiffly maintaineth that he is, to the ende the Faithfull might knowe that they had eternall life, & that they might belecue in his name, as it is in the thirteenth verse of this Chapter. All which he prooueth by two manner of witnesses, six in al, namely by witnesses in *Heaven*, and witnesses in *Earth*. The witnesses in heaven are three, the *Father*, the *Sonne*, & *Holy Ghost*: the witnesses in Earth are three too, the *Spirit*, the *Water*, and the *Bloud*.

First concerning the Fathers witness that appeared at two severall times, vnto both which it is likely the Apostle alludes in this place. The *first* was at our Saviors Baptisme when as the Father spake these words, *This is my beloued Sonne in whom I am well pleased*: The *second* at his Transfiguration, when as the same words were spoken againe, but with this addition, *and heare him*. ⁱ *This is my beloued Sonne in whom I am well pleased: heare him.* Where by the way we are to note why the Father in both places should say of this his Sonne IN WHOM I AM WELL PLEASED. We may say in this case as *Pharaoh's* cheefe Butler did in another, ^m *I cal to mind my faults this day.* right so these words may put vs in mind of the iniquity of Mankind that hath bin in former ages. You shal read in the Book of ⁿ *Genesis* that it was so great, that it repented

^h Mat. 3. 17.

ⁱ Mat. 17. 5.

^m Gen. 41. 9.

ted the Lord that he had made Man in the earth, and how he was sorry in his heart ; you shall read in the Booke of ⁿ Gen. 6. 6.
ⁿ Psalmes how the wrath of the Lord was so farre kindled against his People ; as that he *abhorred his owne inheritance* : but these words here in this place are like the Oliue leafe that *Noah's Dove* had pluckt. ^p Noah knew by that, that the waters were abated from of the earth ; and we by these that the wrath of God is abated towards vs and all Mankind. ^p Gen. 8. 11.
God ^q saith *S. Paul, was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them.* ^q 2. Cor. 5. 19.
 And thus much of the first witnesse.

The second witnesse was the *Sonne* , and his witnesse appeared throughout the whole course of his life, partly in preaching , partly in working miracles, confirming his preaching thereby.

I, but some will say, if the Sonne beare witnesse of himselfe what kinde of witnesse is that? This was objected to him by the Pharisees: *Thou bearest record of thy selfe, thy record is not true.* It is as if they had said, *Thou bearest record of thy selfe, therefore thy recorde is not true.* ¹ Ioh. 8. 13.
 I, our Saviour himselfe of himselfe, ¹ *If I should beare witnesse of my selfe, my witnesse were not true.* ¹ Ioh. 5. 31. True it is, he so saith, but he speaketh there in that place according to the opinion of his Adversaries, as if he should haue said: *You suppose I seeke not the glory of God, but my owne, & to be a boaster of my owne praises rather then a publisher of the truth of God; and so of my selfe to speake thus, & thus, without the sufficient testimony of others besides.* ¹ *Indeed were I such an one, you might worthily suspect me, & all that I haue ever spoken: but you are deceived, it is not so, there is one that testifieth of me, and so forth.* So that our Saviour as I said speaketh there according to the opinion of his Adversaries, for otherwise he saith of himselfe, and said it to the Pharisees that did obiekt it against him: ¹ *Though I beare record of my selfe, yet my record is true ; for I know whence I came, and whither I go.* And againe, a little after, ^o *Vers. 18.*

I am one that beare witnesse of my selfe. One, because such an one, and such an one; for the lawe of trueth was in his mouth, & there was no iniquity found in his lips, *Malach.* 2.6. I proceede.

P *Mat.* 3. 16.

1 *Act.* 2. 3.

1 *Greg* in *Evang* *Hom.* 30.
fol. 120, col. 3.

The *Holy Ghost* is the third witnesse, and his witnesse appeared both before his death, & after. Before his death at his Baptisme, whē as he descended on him like a Dove: after his death, and resurrection, and ascension into heaven, when as he descended on his Apostles in the shape of fiery tongues. Wherevpon *S. Gregory* hath this good note, *In columba super Christum*, saith he, apparere debuit: Spiritus qui non veniebat ut peccata iam per zelum percuteret, sed adhuc per mansuetudinem toleraret: at contra super Discipulos in igne debuit Spiritus Sanctus demonstrari, ut hi qui erant simpliciter homines atq; ideo peccatores, eos contra semetipsos spiritualis feruor accenderet, & peccata quibus Deus per mansuetudinem parceret, ipsi in se per pœnitentiam punirent. It was convenient that the holy Spirit should appeare vpon Christ in the likenesse of a Dove, forasmuch as he came not then at that time to punish sin through zeale, but through meekenes to beare with it: but vpon the Apostles it was cōvenient that cōtrarywise the Holy Ghost should bee shewed vpon the Disciples in Fyre, that they which were simply men and consequently sinners, a spirituall heat should inflame themselves against themselves, and those sins which God forgave through the bounty of his mercy, they through repentance should punish in themselves. *S. Austen* hath an other not much vnlike. *Andri-*
mus columbam super Dominum, saith he, *has linguas di-*
uas super discipulos congregatos: ibi simplicitas, hic feruor o-
stenditur. And againe a little after, *Ne spiritus sanctificati*
dolum habeant, in columba demonstratum est: ne simplicitas
frigida remaneat, in igne demonstratum est. We haue heard, saith *S. Austen*, that a Dove descended vpon our Lord, & cloven Tongues vpon the Disciples gathered together: in the Dove simplicity, in the Tongues fervency and vehemency

1 *Aug.* in *Evang*
Ioan. *Tract.* 6.
P 34.

meny are vnderstood. The *one* sheweth that they that are sanctified by the Spirit should be without guile: the *other* that want of guile should not haue a numbnes of spirit in it. But thus much of the heavenly witnesses; come we now to the terrestriall, the witnesses in earth.

The witnesses in earth are three too, the *Spirit*, & *Water*, and *Bloud*, which three what they are, severall men are of severall mindes. An opinion there is that is indeede very probable, how by Spirit is vnderstood *The knowledge of God the Father, by the testimony of the holy Ghost*, whereof the Apostle to the Romanes, Rom. 8.6, as also to the Coriuthiās, 1. Cor. 1. 30. Secōdly that by *Water* is vnderstood our *Regeneration*, the types whereof in the Law were the legall purifyings, the accomplishment thereof in the Gospell the Sacrament of Baptisme. Thirdly, that by *Bloud* is vnderstood the *Righteousnes of Christ*, which by his bloud is purchased for vs, consisting in two points; *First* in the remission of our sins, *Secondly* in the imputation of Christ his Righteousnes. Howbeit I for my part shall rather commend vnto you the opinion of ^{† Zanchi. de} *namely that these three witnesses in earth are as it were three* ^{trib. Elob. l. 1. c. 1.} *kindes of Prophecies foreshewed and fulfilled in our Saviour* ^{1. p. 4. col. 2.} *Christ Iesui*, as first that he was a *Prophet*, *secondly* a *Priest*, *thirdly* a *Prince*. His teaching vs as a *Prophet* the Scriptures very often compare vnto *Water*, as Deut. 32.6. Esay, 11.9. Ezech. 47. 1. Iob. 29. 22. Amos 7. 16. His coming as a *Priest* may be compared vnto *Bloud* by reason of his death and passion. So *Esay* prophesied of him, Esay, 53. 5. and *David* when as he said, *They pierced my hands and my feet*, Psal. 22. 17. Lastly his coming as a *King* with power and Maiesty vanquishing his enemies and triumphing over them, that is intimated by the *Spirit*. Hence that of the Apostle in his epistle to *Timothy*, [†] *Iustificatus est in spiritu*, Iustified in the Spirit, that is, by his power and vertue, wherby he wrought miracles, wherby he rose againe, wherby hee vanquished his enemies, and overcame the

¹ 1. Pet. 3. 18. world. So *S. Peter*, ² *Christ*, saith he, *was quickned in the Spirit, by the which also he went and preached unto the Spirits that are in prison.* So our Saviour of himselfe, if *I*, ³ saith he, *cast out Devils by the Spirit of God, then is the kingdome of God come unto you.* So that the Apostles words in this my Text may thus be resolved: *He who first came unto vs as a Prophet by Water, that is, the doctrine of the Gospel, & spreads the same over the world: secondly he that came as a high Priest by Blood, who came indeed by his owne blood, for he dyed such a death as was foretold he should die, and that for other folkes sinnes: thirdly he who came as a Prince by his Spirit, that is, by his power in working miracles, in rising againe from the dead, and in vanquishing of his Enemies, he no doubt is the true Messias: but so came our Saviour Christ; and therefore was Christ the true Messias.* And this was the Apostles scope. ⁴ *Huc cursus fuit.* Hither it was he meant to saile, & here indeede hee did arriue with as prosperous a gale of winde as heart could wish. And thus much of the scope of the Apostle in this place, come we now to the words themselves, and consequence therevpon. *There are three which beare record in heaven, the Father, the Word, and the Holie Ghost, and these three are one. And there are three which beare record in the earth, the Spirit, and the Water, and the Blood, and these three agree in one.*

First concerning the FATHER, we are first of all to consider that the name Father in holy Scripture is ^a ascribed either to God indefinitely, and so by consequence to all the Persons in Trinity: or particularly to the first Person alone. As it is ascribed to God indefinitely, and by consequence to all three Persons, God is a Father properly and principally; earthly Parents are but images and resemblances of him, and therefore our Saviour Christ, ^b *Call no man your Father vpon the earth: for there is but one, your Father which is in heaven.* Now God is tearmed a Father both in respect of Nature, as also of Grace. Of Nature because he created, and governeth all things, wherevpon he is called,

^c *The*

^a *M. Perkon*
the Creed p. 44.

^b *Mat. 23. 9.*

• The Father of Spirits, and Adam is called, ^dThe son of God. ^e Heb. 12. 9.
 Of Grace, for that we are all of vs regenerate by him & ac- ^d Luk. 3. 38.
 cepted to be his Sonnes by adoption through the merits
 of our Saviour Christ. And in this respect the second Per- • Esay. 9. 6.
 son aswel as the first, is called a ^e Father, and said to haue ^f Esay. 8. 18.
^f Seed, or Children. But when the name Father is particu- & 53. 10.
 larly given to the first Person alone, it is because he is a
 Father by nature to the second Person, begetting him of
 his owne substance before al worlds, *Ex vtero ante Luci-*
ferum gennite, as it is in the ^g Vulgar, though it be in our ^g Ps. 109. 24.
 english Vulgar: *The dew of thy birth is of the womb of the*
morning, or as it is translated in our ^h New, *from the wombe* ^h Ps. 110. 3.
of the morning, thou hast the dew of thy youth. ⁱ *Quid est ex*
vtero, saith *S. Austen*? what is meant here by the wombe? *Ex* ⁱ Aug. in Ps. 106.
secreto, ex occulto: de meipso, de substantia mea, hoc est ex v-
tero. In secret, in hidden wise: of my selfe, of my substance,
 that is from the wombe, ^l *quia generationem eius quis enar-*
rabit? For who shall declare his generation? ^l Esay. 53. 8.

Secondly concerning the **W O R D**, we are first of all to
 note who it is, is meant therby: secondly why & wherefore
 he is so called, who is indeed, therby meant. By the *Word* is
 he in this place not the *Scripture* as ^m some woulde ^m Illa interpre-
 haue it, but our Saviour *Christ Iesus*, the second Person in ⁿ tris nomine Pa-
 Trinity, the only begotten Son of God, who as he is stiled ⁿ um, nomine Do-
 by *S. Iohn* according to his humane Nature by the name ^o Doctrinam,
 of the *Lamb*, as *Ioh. 1. 29.* and againe, *Ioh. 1. 36.* Beholde ^o seu Scripturam
 the *lamb of God*, and oftentimes in the *Revelation*; so ac- ^p sanctam: Spiritus
 cording to his divine Nature is he stiled by the name of ^p autem, San-
 the *Word*, as in the first words of his Gospell no lesse then ^q et nomine, ipsa
 three times in one period: *In the beginning was the word,* & ^r Christi miracu-
the word was with God; and *that word was God.* Now our ^r la, &c: coacta est
 Saviour Christ is called the **W O R D** ^s partly for he is the i- ^s nec cum Apo-
 mage of his Father, representing all that is in the Father; ^s stoli verbis coha-
 partly for he floweth and issueth from him; partly for he is ^t ret. Zanch. de
conceptus, the conception (if I may so speake) of the minde ^t Trib. Elob. l. 8.
 of God; partly for he is Gods vertue and power. whereby ^u c. 4. p. 306. C. 1.
^u Barib. Trabe-
^v ron. upon Ioh. 1.
^v c. 1. B. 8. b.

God

o Greg. Naz.
Orat. 36 p 590
Vid. Zanch. de
Trib. Elob. 1.6.
c.2. p. 240.

God uttereth himselfe; partly for he is Gods wisdom whereby he once made and now governeth the whole world & all therein. Gregory o Nazianzen alleageth three similitudes between the Sonne of God, and the Speech of man in regard whereof our Saviour Christ may be called the WORD: His wordes be these: *Verbum ita se habet ad Patrem, ut sermo ad mentem, non modo propter generationem passionis omnis expertem, verum etiam propter coniunctionem ipsius cum Patre, vimq. enunciatricem.* So is the word vnto the Father as speech is to the minde, not only in regard of generation which is without all passion whatsoever, but in regard also of his conjunction which he hath with the Father, and power pronounciatiue. As if he had said: Three similitudes there are between the Sonne of God and the Speech of man in regard whereof he may be called by the name of the WORD. *First* for that our Speech which is the conception of our minde, is begotten by the minde & that without any passion or of that which doth beget, or of that which is begotten; so is the Sonne, of God the Father. *Secondly* as our conception remaineth p alwaies in the minde, and with the minde, of which it is begottē, insomuch that though it be sent forth or pronounced, yet never ceaseth to be with the same; so is the Sonne with the Father, and indeed inseparable from him. *Thirdly* as by our Speech pronounced, the counsel of our minde, as also our will is manifested to the world, so is the Father, and the Father's wil declared by the Sonne. So that we are not here in this place to take the WORD for *sonus percussiois*, as speaks q Tertullia, aut *tonus coacta de visceribus vocis*, for a word sounded or pronounced which vanisheth in an instāt: our Savior Christ is no such Word, but he is an essential Person subsisting & abyding in God. And here it may be thought as some are of opinion that the Apostle here in this place hath reference to the first Chapter of Genesis, where it is not said simply by *Moses* that God made all of naught, but that *he spake*, & so made

p Quodcumq;
cogitaueris, sermo est; quodcumq; senseris, ratio est: loquaris illud in animo, necesse est: & dum loqueris conlocutorem pateris sermonē in quo inest hec ipsa ratio, qua cum eo cogitans loquaris, per quē loquens cogitas
c: Tertull. aduers. Praxeam. p. 317.

q Tertull. de Trin. p. 515.
r Barth. Trabeiron upon S. Iohn 1.1. p. B. 8 a.

all things; that is, he made all things by his word. So the Prophet David, *'He spake the word, and they were made, he commanded and they were created,* speaking of the Heavens; and in another place of the Earth, *'He spake,* saith he, *'and it was done, he commanded and it stood fast.* ' Ps. 148. 4.
' Ps. 33. 9.

Thirdly concerning the HOLY GHOST it is as much as if the Apostle had here said, the *Holy Spirit*, & then seeing the *Father*, and the *Sonne* are *Holy* both, and both are *Spirits*, a question might be asked how this title *Holy Spirit* comes so peculiarly to be appropriated onely to the third Person. The answer is herevnto that the *Father*, and the *Sonne* are in respect of their natures as well to be tearmed *Holy* indeed, as is the third Person in Trinity, the *Holy Ghost*. Howbeit the third Person is called *Holy*, for that besides the holinesse of nature, his office is to sanctifie the Church of God, to whom it agreeth in speciall manner, and after a peculiar sort so to doe. For where the *Father* sanctifieth by the *Sonne*, and by the *Holy Ghost*; the *Sonne* from the *Father*, and by the *Holy Ghost*; the *Holy Ghost* sanctifieth from the *Father* and from the *Sonne* by himselfe immediatly, and in this respect is the third Person tearmed *Holy*. Again, he is tearmed a *Spirit* not onely because his nature is spirituall (for in that respect both the *Father*, and the *Sonne* are *Spirits* too) but because he is spired or breathed from the *Father* and the *Sonne* in that he proceedeth from both, howsoever the *Greekes* at this day mainly erre in this point, but thus much of the words, now of the consequence therevpon.

*M. Perkins on
the Creed p. 565*

*Vid Zanch. de
trib Eloh. l. 7.
c. 8*

The Consequence therevpon is this, that howsoever there is but *One God* as appeareth by these wordes, *And these three are one*: yet is there a Trinitie in this *One* in regard they are *Three* to, according to the selfe same words. For if it may be said, and said truly, *These three are one*, then may it be as truly said, and so it is of all true Christians, *This one is three*. It remaineth then to be declared how they are one; how three, according to that of Athanasius

narius in our Church Liturgy, *The Catholike faith is this, that we worship one God in Trinitie, and Trinitie in Vnitie: neither confounding the Persons, nor dividing the substance.*

That God is One we haue many places in holy Scripture for prooffe thereof, as Deut. 4. 35, *Unto thee, saith Moses, it was shewed that thou mightest knowe, that the Lord he is God, and that there is none but he alone.* Deut. 6. 4, *Hear O Israel, the Lord our God is Lord only: or as it is in our new Translation, The Lord our God is ONE Lord.* Deut. 32. 39, *Behold now for I, I am he, and there is no Gods with me.* Malachy 2. 10, *Haue we not all ONE Father? haist not ONE God made vs? Esay, 45. 5, I am the Lord, and there is no other, there is no God besides me.* And againe V. 18, *I am the Lord and there is no other.* And againe V. 22, *I am God & there is no other.* I. Cor. 8. 4, *We knowe, saith the Apostle, that an Idol is nothing in the world, and that there is none other God but ONE.* For though there be that are called Gods whether in heaven or in earth (as there be many Gods, and many Lords) yet unto vs there is but ONE God, which is the Father of whom are all things, and we in him: and ONE Lord Iesus Christ by whom are all things and we by him. I omit for the Old Testament, Ios. 2. 11. Pl. 18. 31. I. Sam. 2. 2. I. King. 8. 23. 2. King. 5. 15. I. Chron. 17. 20. Ier. 37. 16. and 41. 4. and 44. 6. and 45. 5. and 46. 9. and 48. 12. And for the New Testament, Mat. 4. 10. Rom. 3. 30. Ephes. 4. 6. I. Tim. 2. 5. I omit the Fathers, Greeke and Latine, cited by Zanchius for this point: Ignatius, Iustin Martyr, Clemens Alexandrinus, Tertullian, Arnobius, Minutius Felix, Cyprian, Lactantius, Eusebius of Casarea, and St Austen. I omit the Poets, and Philosophers cited by him too, Orpheus, Homer, Sophocles, Pythagoras, Plato, Aeschylus, Philemon, Euripides, Menander. I omit also his severall Reasons, you shall finde them with the premises in his first Booke *de Tribus Elohim* throughout the third Chapter, and I hasten to the TRI-

7 M. Hooker *ENITIE.*

cles. Pol. l. 5. §.
51. p. 106.

The Lord our God, I saith Reverend Hooker, is but one God.

God. In which indivisible Unitie notwithstanding, we adore the FATHER as being altogether of himselfe, we glorifie that consubstantiall Word which is the SONNE, we blesse & magnifie that coessentiall Spirit eternally proceeding from both, which is the HOLY GHOST. Now that in this Vnity of one God, there is this Trinitie comprehended, of Father, Sonne, and Holy Ghost, the places in holy Scripture are no lesse frequent then the former to proue it, howsoever the word Trinitie it selfe be not there to be found at all. But we say of that as speakes S. Austen of the word Persons that the Church doth vse to signifie the same: ^a *Licuit lo- quendi & disputandi necessitate tres Personas dicere, non 1.7.c.4. quia Scriptura dicit, sed quia Scriptura non contradicit.* Lawfull it is for vs through a necessitie of speaking, and disputing, to cal them three Persons, not for the Scripture so speakes, but for it contradicts not them that so speake. Indeed as the selfe same Austen ^a obserues in that place, the Gracians called this Deity, *one Essence, three Substances*: the Latines, *one Essence or Substance, three Persons*; which name of Persons we hold to this day. And therefore before we come to muster vp such places as declare vnto vs these Persons, let vs first of all define what a Person is.

S^c Thomas out of Boetius defines it thus: ^b *Persona est rationalis naturæ individua substantia*: A person is an individual substance of a reasonable nature. Tertullian as Calvin quotes him, defines it thus: ^c *Persona est quedam in Deo dispositio vel æconomia quæ de essentia unitate nihil mutat*: A person is a certaine disposition or distribution in God, which yet changeth nothing of the vnity of the essence, Zanchinus thus: ^d *Persona est substantia individua, intelligens, volens, incommunicabilis*. A person is an individuall substance, that hath intelligence, and will, and cannot be communicated with any other. Calvin thus: ^e *Personam voco coexistentiam in Dei essentia quæ ad alios relata proprietate incommunicabili distinguitur*. I call a Person saith he,

^a *Dictum est a nostris Græcis una essentia, tres substantiæ: Latini autem una essentia vel substantia, tres personæ. Aug. 1b. Aliiter enim Græci accipiunt substantiam quæ Latini, Lombard*

^b *1. Sent. dist. 23. cap. Quæ necessitate.*

^c *Th. Aquin. 1. Part. Sum. Theol. qu. 29. Art. 1.*

^d *Tertul. aduers. Praxean, citatæ Calvin, Instit. l. 1. c. 13 §. 6.*

^e *Zanch. de Trib. Elo. l. 1. c. 2.*

^f *Calv. Inst. l. 1. c. 13 §. 6.*

Aug. de Temp.
Ser. 189 p. 725.
Vid. Aug. de
Trin. l. 7. c. 4.

a subsistence in the essence of God, which having relation to the other is distinguished from them by an incommunicable propriety. It mattereth not much which we take of all these, only the two last are somewhat larger than the former. Howbeit this we must cary in minde, that we are not to take a *Person* here as the *Person* of a man is taken, it is *St Austens* note hereupon. *Personas in Patre, et Filio, & Spiritu Sancto* saith he, *non dico quasi personas hominū, personam Patris dico quia Pater est, & Filij quia Filius est, & Spiritus Sancti quia Spiritus Sanctus est.* Concerning the *Persons* in the *Trinity*, the *Father*, *Sonne*, and *Holy Ghost*, I call them not *Persons* in that sense, as if I should say the *Persons* of men: but I call the *Person* of the *Father*, because he is the *Father*, the *Person* of the *Sonne* because he is the *Sonne*, the *Person* of the *Holy Ghost* because he is the *Holy Ghost*. So that there are three *Persons*, but one *Godhead*, according vnto that of *Athanasius* in our Church Service: *There is one Person of the Father, another of the Sonne, and another of the Holy Ghost. But the Godhead of the Father, of the Sonne, and of the Holy Ghost is all one: the glory equal, the maiesty coeternall.* We haue seene what a *Person* is, it remaineth that we muste vp the places which in holy Scripture declare vnto vs, that the *Father*, *Sonne*, and *Holy Ghost*, are three such *Persons*.

3 Zanch. de Trib.
Eloq. l. 1. c. 4. p.
14. col. 1.

And first that the *Father* is such a Substance subsisting by himselfe, a many are perswaded who will not acknowledge so much or in the *Sonne*, or *Holy Ghost*. *De Patre nemo inficiatur*, saith *3 Zanchius*, No mā makes doubt of the *Father*. Concerning the *Sonne* then, and *Holy Ghost*, let vs see what the Scriptures say both *Old* and *New*.

2 1-King. 3. 12

First then concerning the *Sonne*, king *Salomon* himselfe intitles him by the name of *Wisdom*. He to whom the Lord had given a wise and an vnderstanding heart, so that there was none like vnto him before him, neither after him should arise the like, he acknowledged this *Wisdom*: and *Prov. 8. 11*, brings him in speaking thus, *By making*
raigne

raigne, and Princes decree iustice, and ver. 22. of that Chapter, The Lord saith he, hath possessed me in the beginning of his way: I was before his workes of old: & concluding at the length, ver. 33. of that Chapter, Blessed is the man saith he, that heareth me, watching dayly at my gates, and giving attendance at the posts of my dores. For he that findeth me findeth life, and shall obtaine favour of the Lord. But he that findeth against me hurteth his owne soule: and all that hate me love death. By wisdom^e saith Lavater, some understand the knowledge of God which we haue by his word, and indeed the word of God it selfe. Veteres Theologi ipsum Christum intelligunt, saith he, But as for the ancient Fathers they understand our Saviour Christ. And indeed he of God is made vnto vs ^m Wisdome, & Righteousnes, and Sanctification, & Redemption, as speakes the Apostle to the Corinthians. I omit sundry other places brought by Zanchius concerning the Godhead of the Sonne, out of Genesis, Exodus, Numbers, Iosua, Iudges, the bookes of Samuel, the Psalmes, the Proverbs, the booke of Iob, the greater Prophets, the lesser, some fifty six in all, and I come vnto the New Testament.

By him saith the Apostle in his Epistle to the Colossians, were all things created which are in heaven and which are in earth, things visible and invisible: whether they bee Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, and he is before all things, & in him all things consist. Nowe if all things consist in him, shall not he him selfe much more consist? Shall I cause to trauaile and not bring forth? shall I cause to bring forth, and shall he barre saith the Lord? You know the old rule Prop. ter quod unumquodq, & illud magis: so the cause be efficient, & vniuocall. So the Apostle to the Hebrewes, Heb. 1. 10. when he had said before in the eight verse of that Chapter, But vnto the Sonne he saith, O God, thy Throne is for ever and ever &c: he alleageath also this testimony out of the hundred and second Psalm, the fife and twentieth verse, and applies it to our Saviour, Thou Lord, in the be-

This is the word which the Septuagint mistaking in the Original, translated creavit me & so Eccles in imitation of the Eccles. 24. 13. Qui creavit me, and v. 14. Ab initio & ante secula creata sum. whereof see more in D. Rich. Lectures, Praef. 75. p. 883. ¹ Lavater in hunc locum Vid. eundem in cap. 1. p. 9. ^m 1. Cor. 1. 30.

Coloss. 1. 16

Isay 46. 9.

Flavel Epit. in 1. de Gen et cor. Tom. 1. p. 236. col. 2.

ginning hath established the earth, and the heavens are the workes of thine hands. So Heb. 13. 8. Iesū Christ yesterday saith he, and to day, the same also is for ever. Yesterday that is from the beginning of the world: To day, that is, for this time present: For ever, that is, to the end of the world. The meaning is, that the same Christ that saveth the Faithfull now at this time, and reconciles them to his Father, & renews them by his Spirit, and now governes them, did so from the beginning of the world with all the faithful that ever were, and so shall do to the worlds end. Thus I him-
 ¶ Ioh. 8. 58. selfe of him selfe, Verily, verily I say unto you, before Abraham was, I am. And praying another time to his Father: And now I saith he, glorifie me thou Father with thine owne selfe, with the glory which I had with thee before the worlde was.

Concerning the Holy Ghost that he also is a Person subsisting by himselfe, witnesseth that very verse of the word of God, *voluit a primo qui proximus*, which is the second in number. The earth saith Moses, was without forme, and void, and darkness was upon the deepe, and the Spirit of God moved upon the Waters. What as the Ships do there moue, or as there is that *Leviathan* who takes his pastime therein, Psal. 104. 26. No but cherishing & sustaining the, *ut foveretur pulli ab incubantibus matribus*, as young ones by their dams, so Tremellius on that place. What neede I here produce a clowd of Scriptures to this purpose, as how he appeared, how he descended, how he rested on our Saviour in the likenes of a Dove, vpon the Apostles in the similitude of fiery Tongues: how to one he giues the worde of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the operation of great workes, to another prophesie: to another the discerning of spirits, to another diversity of tongues, to another the interpretation of tongues, & which is most remarkeable, how he worketh all these things distributing to every man severally as he will. I say most remarkeable
 for

¶ Iuuenal. sat.

10. 120. 21

¶ Gen. 1. 2.

¶ Tremel. in

Gen. 1. 2.

for that I told you before out of *Zanchinus*, a Person was an individuall substance that hath intelligence, and will. Thus is Judgement also attributed to him, Act. 15. 28. Knowledge: 1. Cor. 2. 11. Hearing, & speaking, and foreshewing things to come, Ioh. 16. 13. Rule & Dominion over the faithfull, Act. 13. 2. Anointing and sending, Esay 61. 1. Lastly the creating of the humane nature in Christ, Luk. 1. 35. But these you will say, are severall Scriptures for the several Persons in severall. I graunt they are so, yet as these Scriptures are in severall, so there want not others to, that comprehend them all in generall, I will instance in a few.

When as God the Father said in * *Genesis*, *Let vs make* * Gen. 1. 26. *man in our image according to our likenes: Quomodo vnicus & singularis* ^{saith Tertullian, pluraliter loquitur?} Being ^{Tertull. aduersus Praxeam. p. 320.} one only, and singular, how comes he to speake in the plurall number? Shall we say as did the Jews that he spake vnto the Angels? But Man was not made to the image or likenesse of Angels, but to the image & likenesse of God. Thus God * saith Moses, *created the man in his image:* & he repeates it againe, *In the image of God created he him; hee created them male and female.* So likewise not long after: *Behold,* * saith God, *the man is become as one of vs.* Fall it out ^{saith Tertullian, vt cum vnus, & solus, & singularis esset, numero 3 loqueretur:} were he one only, and sole, and singular, should he thus speake plurally, he should either deceiue vs, or delude vs. It may be thought our Saviour also alluded herevnto, who when he had said to *Nicodemus*, * *Verily, verily, I say vnto thee,* speaking in the singular, he ^{Gen. 3. 22.} immediately annexeth withall that which followeth in the plural, *We speake that we know, and testifie that we haue seen: but yee receaue not our witness.* Where ^{See M. Math. Saunders Sermon on the Confer betwene Christ and Nicod. Scr. 10. p. 239.} passing on the sudden from I, to [wee] and so to [our] what did he but intimate to *Nicodemus* in teaching our *Regeneration*, that he was One of that plurall of whom *Moses* spake in the *Creation*. But to returne vnto my purpose.

Another Scripture that comprehendeth all three Persons

Isay, 6.9.

sons in generall is that of the Prophet Isay, Isay, 6.3. where hauing beheld in great glory and maiestie God the Father, and hearing the Seraphims singing, *Holy, holy, holy, is the Lord of hosts; the whole world is full of his glory*: he afterwards heard this message, *Go and say vnto this People, yee shall heare indeed but yee shall not vnderstand, ye shall plainly see and not perceauie*. Now to whom doth S. Iohn apply these wordes, doth he not apply them to God the Sonne, Ioh. 12.41? and to whom doth S. Paul apply them, doth he not apply them to the *Holy Ghost*, Act. 28. 25? So it is, it is even so, & I conclude with Athanasius as we vsually say it in his Creed, *The Vnitie in Trinitie, & the Trinitie in Vnitie is to be worshipped. He therefore that will be saved must thus thinke of the Trinitie*.

And thus much of the *Trinitie*, and by consequence of the *Trinitie in Vnitie*, namely that these three Persons, *Father, Sonne, and Holy Ghost*, are so truly & really distinct each one from other, that each and every of them subsisteth by himselfe, so that the *Father* is not the *Sonne*, neither is he the *Holy Ghost*: the *Sonne* is not the *Holy Ghost*, nor yet the *Father*: the *Holy Ghost* is neither the *Father*, neither is he the *Sonne*, & yet is every of them True God, & yet all of them together but *One God* onely. If this be too too hard, and intricate to be vnderstood, the marvell is not great, we might wel expostulate with our selues, & complaine of our dulnesse in this point, if ever mortal wit could haue possibly comprehended it. It is storied of S. Austen, how he on a time endeavoured to found it. He walkt abroad to that purpose, and came at length to a river side, musing with himselfe and labouring to conceaue it. At length not farre off a *little child* appeared vnto him very busie on the Bank. He had made forsooth a little hole and with a spoone which he had in his hand, was lading of the water into the foresaid little hole. S. Austen drew presently neere him, and demaunded of the child what it was he meant to doe. *Father*, quoth he, *my purpose is to unlade*

*Id. Z. mch. de
trib. Elob. 13.
c. 1.*

*Sphinx Theol.
logica; Philoso-
phica, ex hist. de
Angust. c. 2 p. 40*



lade this whole river into this little hole you here see. Why quoth S. Austen, that's impossible, thou wilt never be able to doe that: *no more will you*, quoth the Child, *be ever able to bring that to passe which you are about*, and with that the Child vanished. This story of S. Austen whether it were true, yea or no, I for my part cānot affirme. The rather for that neither S. Austen himselve, nor Possidonius, or Pessidius (as ¹ some call him) that wrote his life, doe either of them make mentiō of it. Howbeit the thing it selfe namely that it is as impossible for vs to cōceave the blessed Trinity, as with a spoon to unlade a riuer, or to unlade it into so little a hole, sure I am that that's a truth. For if so be it bettrue your Aristotle ^m saith, that as the eies of Bats are in respect of the Sunne: so our understanding is to those things which are τῆ φύσις φανερότατα πάντων, most manifest by nature: what is it vnto this point that is of difficult things the most difficult, the very riddle of riddles, and (if I may so speake) the Sphynx of Divinitie. Divers & sundry I grant are the ⁿ Similitudes which the ancient Fathers, & new Writers vse in their Books to expresse it in some sort: as first from the similitude of the Sunne and his Beames, so Iustin Martyr, Tertullian, Cyprian, and Lactantius: From the similitude of the Fountaine, Floud, and River, so Tertullian againe, and Cyprian, and Lactantius: from the similitude of the Roote, and Stem, and Bough of a tree, so Tertullian againe: from the Minde, Conceit, and Memory, so Tertullian & Cyprian: from the Understanding, Memory, and Will, so S. Austen: from the three faculties of the Soule, Rational, Irascible, & Concupiscible, so others: from the Deity, Soule, and Body of Christ, so Zanchius himselve. I say to expresse it in some sort, for that to explicate the thing it selfe, that they al acknowledge to be impossible, onely they endeavour to shew that it is not impossible, nor absurd, that there should be Three Persons, whereof every one should be God, and yet not Three Gods, but one God only. Our duty in this case when ever we meditate herevpon, & haue

¹Raynold. Theof.
edit. ult. Epist.
ad Archiepisc.

^m Arist. Metaph.
l. 2. c. 1.

ⁿ Vid Zanch. de
trib. Eloh l. 3.
c. 6. p. 313.

• Οὐ φθαί-
 το ἐν νῆμαί,
 καὶ τοῖς ἰπιδ
 πειλάμπο-
 ρμαί: οὐ φθαί-
 να τὰ τρία
 διελεῖν, καὶ εἰς
 ἓν ἀνατέρο-
 μοι. Naz. Orat.
 in Sanct. Bap.
 Orat. 40 p. 668.
 Aug. de Temp.
 Ser. 189 p. 725

cause to think on this Trinity, is to say with Gregory^o Na-
 zianzen, and to doe as he did: *Ino sooner thinke of One,*
saith he, but immediatly I am surrounded with the brightnes
of all Three, and when I meditate on all Three, I am, pre-
sently brought to One againe. I conclude with that of *p* Au-
 stē, *Multa sunt qua disci possunt, sed sufficiat Fidelibus pauca*
de mysterio Trinitatis audisse. A many things might be spo-
 ke, but let it suffice the Faithful to heare but a few things
 concerning the mystery of the Trinitie. And so much the
 rather, for it followeth in that place; *In die iudicij non dam-*
nor, quia dicam nescivi naturam Creatoris mei: si autem ali-
quid temere dixerō, temeritas pœnam habet, ignorantia ve-
niam promeretur. In the day of iudgement I shall not be
 damned, if so be I shuld say, I knew not the nature of my
 Creator: but if so be I speake of it rashly, rashnesse deser-
 veth punishment, ignorance pardon. And thus much of
 the *Essence* of GOD, next of all God willing of that I pro-
 posed next, namely his *Attributes*.

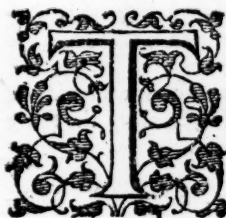
*In the meane time God so blesse vs, and the seed that hath
 beene sowne, &c.*





GODS ATTRIBUTES.

Lecture 4.
April. 15.
1613.



THE Arrow, they say, that is long
in the Bow, doth neuer light wel. And
yet saith ^a *Toxophilus* the worthy
School-maister of Shooting. Some-
times to holde a shafte at the head,
doth more good with the feare of it,
then if so be were it shot, it should do
with the stroake of it. The Arrow I
haue brought with me now, and

^a *M. Alchems*
Schoole of Shoo-
ting. l. 1. fol. 30.

intend at this time to shoot among you, as also an other
that is to second it (but they are like ^b *Jonathans* Arrowes ^{b1. Sam. 20. 20}
to warne, not to harme) haue been * long I confesse in the * *Sunt aliqui*
Bow, and I sully purposed the last Tearme to haue quit my *quorum fructus*
selfe of the same; that so having done with the *Attributes* *quia nimis pro-*
of God, as also with his *Workes*, I might now haue discour- *perere, minus pro-*
sed at this time of that which is next to follow them, *The* *speret oriuntur.*
Church. But what in one respect, and what in an other, ^c *Bernard. Serm.*
what in regard of one let, & what of an other, I could the *de S. Benedict.*
at that time go no farther the to the Blessed *Trinity*; Gods *p. 26. Col. 3.*
Attributes, and his *Workes*, I was faine to deferre till this
time. Now then of his *Attributes*: of his *Workes* God wil-
ling hereafter, when I shall the next time come thus vnto
you.

Howbeit before we begin to set forward on our iour-
ney, we are first of al to learne, what *Attributes* a: e: second-
ly their severall sorts *Vocantur Attributione* ^c *saith Zanchius,* ^c *Zanch. de At-*
trib. l. 2. c. 12
quia ea sibi attribuit Deus nostrâ causâ. Hence it is they are *p. 67.*

called Attributes for that God doeth attribute them vnto himselfe in regard of vs, and for our sakes, namely that by them we the better might conceiue what he is. Now *Attributes* are of two sorts: *Some* so proper and peculiar vnto God, that they can by no meanes be communicated with the Creatures, as *Simplicity, Eternity, Immensity, &c:* *Some* other there are that howsoever simply and as they are in God they cannot bee communicated vnto vs, as *Highest Wisdome, Chiefest Goodnesse, Greatest Power, &c:* yet in part and by way of similitude and resemblance they may. I omit the former as having aimed at them in some sort in the definition I gaue of God, and I come vnto the latter, & the Text I haue chosen to this purpose is the Speech of God himselfe, as it is related to vs by Moses, *Exodus*, the foure and thirtieth, the 6, and 7, verses.

So the Lord passed before his face, and cryed, The Lord, the Lord, strong, merisfull, and gracious, slow to anger, and abundant in goodnesse and truth: reseruing mercy for thousands, forgiving iniquity, and transgression, and sin, and not making the wicked innocent, visiting the iniquity of the Fathers vpon the children, & vpon childrens children vnto the third and fourth generation.

Concerning which words, let vs first of all see the occasiō of them: then the words themselues. The occasion of them was this.

* *Exod. 33. 18.* *Moses* in the ^d chapter before had requested of the Lord that he would shewe vnto him his *Face*: that is, that he would declare vnto him fully, & persirly, his glory & his maiesty. The Lords answer vnto him was, that he could not gratify him therein by reasō that the performance of such a request would proue his destruction, for there shal no
 * *V. 20.* *Ouid, Met. l. 3* man see me, and line, saith he, *¶ Corpus mortale tumultus*
band

*haud feret ashereos. Furthermore he said, Thou canst not see my face: for there shal no mā see me, & live. Which least Moses might haue taken to hart, & not haue thought himselfe so deeply in Gods books as in very deed he was, the Lord immediatly yeldeth somewhat to him, somewhat of his request. Thou shalt see & saith he, my back parts: but my face shall not be seene. The kind of similitude there vsed is taken from mē whom if we see behind only, & only their backs towards vs, we knowe them to be men indeed, but whether such or such a mā, such or such a frend, that we know not. So that the Lord in these his words promised the knowledge of himselfe indeed, but an imperfect kind of knowledge, and he confirmd it with this signe: Behold saith he, there is a place by me, and thou shalt stand upon the rock; and whyle my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with my hand whyle I passe by. So that the word also of *Passing-by*, doth signifie noe lesse. For as on those whom we see as they passe only, we cannot fasten or fix our eies, vnlesse they stand to vs face to face as did St. Peter to the Creeple, Act. 3. 4. or *Elisba* vnto Hazael 2 King. 8. 11. noe more could Moses here in this place; no though the Lord had stood still, how much more when he was in transitu, and only passed by. But thus much of the occasion, now concerning the words themselves. See the Lord passed before his face and oried, The Lord, the Lord, strong, mercifull, and gracious; slowe to anger, and abundant in goodnes and truth, and so forth.*

In which words as we haue a beadról of the *Attributs*, and *Properties* of God, so may we reduce the all into three severall Heads: Gods Power, Gods Goodnes, and the *Iustice* of God. The Power of God is explicated herein one worde: his Goodnes in seaven: his *Iustice* in twaine. Strong, there's his Power: Merciful & Gracious, Slow to anger, & Abundant in goodnesse, and truth, Reserving mercy for thousands, Forgiving iniquity, transgression, and sin, ther's his Goodnes. And not making the wicked innocent, visiting the iniquity of

of the Fathers upon the Children, and upon Childrens Children unto the third and fourth generation; there's his Justice. And to these three severall heads may not only these *Attributes* here specified be reduced, but all his other whatsoever, I meane the *Attributes* of the later sort, as wee shall see hereafter in the handling of them. First then to begin with his *Power*, explicared here in one word, and that is *Strong*: So the Lord passed before his face, & cryed, The Lord ^{was} the Lord, El, that is, *Strong*.

Deus fortis, saith Tremellius; though the Vulgar omits *Fortis*, and our new Translatiō too: but our old Trāslation hath it, & it being backt therein by Tremellius, we wil the rather not refuse it. The Lord is *Fortis* then, *Strong*. He is ¹ saith Iob, *mighy in strength. Who is the king of glory?* saith the ^m Psalmist, *It is the Lord strong and mighy, even the Lord mighy in battell.* Nor is he *Fortis*, *Strong* only in the positive degree of Strēgh, but *Fortior* *Strōger*. The waues of the Sea are mighy ⁿ saith the Psalmist and rage horribly; *magnificētior est in alto Iehova*, but yet the Lord that dwelleth on high is mightier. Doe we provoke the Lorde to anger ^{saith} the Apostle, *are wee stronger then he?* Nay but the *weaknesse of God is stronger then men*, 1. Cor. 1. 25. Nor is he *Fortior*, *Stronger*, but *Fortissimus* in the Superlative; for so himselfe of himselfe, *Ego sum fortissimus Deus patris tui*, though it be not so englished, Gen. 46. 3. Hence that of Moses vnto him; Deut. 3. 24. *Domine Deus tu cœpisti* saith he, *ostendere servo tuo magnitudinem tuam, manumq; fortissimam* &c. O Lord God thou hast begunne to shew to thy Servant thy greatnesse, and thy mighy hand: for where is there a God in heaven, or in earth, that can doe like thy workes. & like thy power? Now as his *Power* is exceeding great, so is it especially towards them that belecue, and therefore was it S. Pauls prayer in behalfe of the P^e Ephesians, *That the eyes of their understanding might be lighned, that they might knowe among other things, what was the exceeding greatnesse of his power towards them that did belecue.* In A-
rich-

Iob 9 4.

^mPl. 24 8.

ⁿPl. 93 5.

Tremel.

1. Cor. 10. 22

P^e Ephes. 1. 19.

arithmetick, saith a worthy Divine, set one against ten, ^{9 M Gossens} ten against an hundred, an hundred against a thousand, ^{7 trumpet of war} a thousand against ten thousand, although there be great ^{p.D.3.b.} outdyes, yet is there some comparison, but if you could set down an infinite number, then there could be no comparison at all, because the one is finite, the other infinite: so is it, saith he, betwene the power of God and Man; I, betwene the power of God and all things else. Set all the Princes of the Earth in opposition against God, set all the world besides and they are nothing vnto him: *The Earth,* saith David, *shall tremble but at the very look of him: if He* ^{Ps. 104. 32.} *but touch the Hills, they shall smooke.*

To this his A. tribute of Power may be referred his Omnipotency which is said to be two manner of waies: ^{1 M Perkins on} First ^{the Creed p. 57.} because he is able to do whatsoever he will, ^{2 Ps. 115. 3 & Pl. 135. 6.} secondly because he is able to do indeed more then he will. Of the first the Prophet David: *As for our God* saith he, *he is in heaven, he hath done whatsoever pleased him.* And ^{2 Tertul. ad ver. Praxeam. p. 320.} Tertullian to this purpose, *Dei posse velle est: & non posse nolere. quod autem voluit, & potuit, & ostendit.* The power of God is to will, and not to be powerfull to do a thing, not to be willing to it, howbeit what he would, that was he powerfull to do, & also did it. Of the other *S. Iohn Baptist*, *God* saith ^{x Mat. 3. 9.} he, *is able of these stones to raise up children vnto Abraham.* So likewise our Saviour to *S. Peter*, when *S. Peter* had drawne his sword, and thought by his manhood to haue defended him, and freed him from the rout (a piece of service that a world of Souldiers could not haue perfourmed at that time) *Put up thy sword,* saith our Saviour, *into his place, for all that take the sword shall perish with the sword.* ^{7 Mat. 26. 52.} Either thinkest thou that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels? So ^{2 Tertul. ubi supra.} Tertullian againe, *Potuit ita saluum sim, Deus penitus hominem, ad volandum instruxisse, quod & multis prestitit, non tamen quia potuit, statim & fecit.* God could, saith he, haue giuen to man feathers to fly withall, as he hath giuen vnto the
kite

kite, but though he could haue done it, yet he did it not. Here might I take occasiō to speak of our Adversaries argument cōcerning Gods *Omnipotentie* which they vse about the Sacrament, but for I haue far to goe, and we may haue occasion some other time to speake more plentifully of that, I shal at this time onely commend vnto you those three excellent Theorems of a worthy Writer in our age concerning an Argument drawne from Gods *Omnipotency*. The first is this: *We ought not to argue in Divinitie from the Omnipotency of God, vnlesse the will of God goe before, plainly manifested vnto vs by his word.* The second is this: *We ought not to argue in Divinitie from the Omnipotency of God to confirme that thing the contrary whereof is extant in his word.* The third is this: *We ought not to argue in Divinitie from the Omnipotency of God to confirme that point that containes in it a contradiction.* Whosoever will see more hereof, and how these three Theorems are con-

^a Anton. Sadee. ^a Sadeels Treatise *De Sacramentali maducatione corporis Christi*, the third Chapter of that Booke. But thus much of the Power of God, the first of the *Attributes* here mentioned, or rather the first *Head*.
1593.

The second *Head* wherevnto these *Attributes* may be referred, was (as I told you) The *Goodnesse* of God, & that in these seaven, *Mercifull*, and *Gracious*, *Slowe to anger*, & *Abundant in goodnesse & truth*, *Reserving mercy for thousands*, *Forgiving iniquitie, transgression, and sinne*. And of every of these in their severall order, and first of his *Mercy*: [*Mercifull*]

It is in the Original *Racum: Nomen*, saith ^b Zanchius, ^b Zanch. de At-
trib. l. i. c. 18. *à visceribus deductum*, a name first fetcht from the bowels within. It is such a kind of affection as Parents are fraught withall when they heare of, or see their Children in any extremity. Such was the loue and affection of the true Mother towards her Child, whē King *Salomon* had commanded that it should be divided in twaine. *Her compassion*,^c saith the Scripture, *was kindled towards her Sonne*. It is
^c 1. Kin. 3. 26.
in

^a Anton. Sadee.
^b Zanch. de At-
trib. l. i. c. 18.
^c Vid. Bavi. Sche-
rei Itinerarium
in Psalter. Davi.
d. Hebraeum
Numero Radi-
cum 1018

in our new Translation, *Her bowels yearned vpon her Son.* By this the Lord doth signifie that he is of such a nature, that though he scourge vs for our sinnes, yet doth he pity vs too as a Father his children. It is an excellent passage of David, Ps. 103. 8. *The Lord is full of compassion and mercy: long suffering and of great goodnesse. He will not alwaies be chiding: neither keepeth he his anger for ever. He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.* For looke how high the heaven is in comparison of the earth: so great is his mercy also towards them, that feare him. Look how wide also the East is from the West, so farre hath he set our sinnes from vs. Yea like as a Father pittieeth his owne children: even so is the Lord mercifull to the that feare him. So S. Austen to this purpose, *Filio quem diligit irasci potest pater,* ^d *saith he irascitur & amat potest dici. odit & amat non potest dici.* A Father may be angry with his Sonne whom he loueth: that he is angry & loues him too, may well be said, that he hates him & loues him too, that by no meanes may be said. And as the same S. Austen in ^e another place, *In quibus cunctis peccatis non perdit viscera* ^c *rapia mater Ecclesia,* Our deare Mother the Church loo- ^c *Ang. Hom. 27. p. 331.* seth not her bowels towards vs in regard of any sinnes we doe commit, so we repent vs of the same; no more doth God aboue, the Husband of the Church, and the Father of mercies, and the God of all comfort, 2. Cor. 1. 3. It followeth, *And Gracious.*

That is, ^f *saith Zanchius, ad gratificandum paratus, re-* ^f *zanch. ubi dy to pleasure, or conferre a benefit vpon vs. Praised be the supra.*
Lord dayly, ^g *saith David, even the God which helpeth vs, &* ^g *Pl. 68. 19.*
powreth his benefits vpon vs. It is in our new Translation, ^h *Mat. 5. 45.*
who dayly loadeth vs with benefits. The Scriptures are full of
 proofes concerning this point, and that of our Saviour is
 most remarkable, *how he maketh his* ⁱ *Sunne to arise on iustis & iniu-*
the evill and on the good, and sendeth rayne on the iust and on ⁱ *his. Testul. de*
the uniuersall. All things, ⁱ *saith the Preacher, come alike to all:* ⁱ *Anima c. 27.*
and the same condition is to the iust, and to the wicked, to the ⁱ *p. 567.*
good ⁱ *Eccles. 9. 2.*

good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath. True it is, it will not be so hereafter, it is thus onely here in this world, & therefore S. Austen, *Placuit divina providentia,*

^m Aug. de Civ.

Dei. l. 1. c. 8. p. 7.

So in another

place, *Permixta*

ista temporalia

Deus esse voluit

quia si Bonis so-

lis ea daret, pur-

tarent & Mali

propter hoc co-

lendum Deum.

Rursus si ea solum

Mali daret, ti-

merent Boni in-

firmi converti,

ne ista illis forte

desissent. Aug. in

Pf. 66 p. 472.

ⁿ Zanch. ubi

supra.

saith he, praparare in posterum bona iustis, quibus non fruentur iniusti, & mala impijs, quibus non excruciantur boni. Ista verò temporalia bona & mala utrisq; voluit esse communia, ut nec bona cupidius appetantur, qua mali quoq; habere cernuntur, nec mala turpiter evitentur, quibus & boni plerumq; afficiuntur. It hath pleased the divine Providence to prepare for hereafter such good things for good men, as the wicked shall not partake of, and such bad things for the wicked as the good shall not be tormented with. As for these temporall good things & bad things both, those would he have common both to the bad and to the good, that even these good things should not be sought eagerly after, which we see the wicked to enioy too, nor these bad things basely avoided, wherein good men commonly have a share. It followeth, *Slow to anger.*

Ubi notandum, ⁿ saith Zanchius, *Deum non dicere, se esse sine ira, quasi nunquam peccatis irascatur, sed tantum se tardum esse ad iram. Irascitur ergo: sed neq; cito, neq; facile, neq; temere.* It is to be noted, saith Zanchius, that God doth not say that he is altogether without anger, as if he were never angry with sinne at all, but only that he is *Slowe to anger.* Angry then he is, our God is angry, but nor quickly, nor easily, nor rashly, or vnadvisedly. Some, saith ^o Lactantius, are of opinion that *God cannot be angry*, because so divine a nature is to be gentle, benigne, & gracious onely, *Quorum error,* saith he, *quia maximus est, & ad evertendum vite humana statum spectat, congruendus est a nobis.* Whose error for it is so great an one, & toucheth the very overthrowe of the whole state of humane life, is therefore to be confuted by vs, & so he confutes it indeed in a whole Treatise to that purpose. Howbeit here we are to knowe

^o Lact. de Ira

Dei. l. 1. c. 2.

knowe that Anger in God is not as it is in vs a suddaine perturbation, or an affection of the Soule, *Nam Dei Natura*, P saith S. Ambrose, *ab his passionibus immunis est*. For the nature of God is free from such kinde of passions. And againe in another place, *Deus passioni non patet ut irascatur, cum sit impassibilis: sed quia vindicat, videtur irasci*. God lies not open to the passion of anger, forasmuch as he is not touched with any perturbation, but in that he doth punish, he seemes to be angry. So Thomas Aquinas, *non dicitur in Deo secundum passionem animi, sed secundum iudicium iustitie, prout vult vindictam, facere de peccato*. Anger is not said to be in God according to the passion of the mind, but according to iudgement, and to iustice, whereby he wills that sinne should be punished.

To this his Attribute of *Stownes* to anger may be referred his *Patience*, when as he spares & beares with Sinners to the end they should repent. The Lord saith S. Peter, *is not slacke concerning his promise. (as some count slackenesse) but is patient towards us, and would have no man to perish, but would all men to come to repentance.* Agreeable wherunto is that of the Angell unto Esdras, *God would not that man should perish: but they after that they were creaved, have defiled the name of him that made them, and are unthankful unto him which prepared life for them.* This it is the Apostle to the Romanes calls the *Riches of his Patience*: *Despiseest thou* saith he, *the riches of his bountifultnes, and patience, & long sufferance, not knowing that the bountifultnesse of God leadeth thee to repentance?* And wel may he tearme it *Riches*, for as S. Austen speaking of Riches, *Ecce undiq, lucra confluunt* saith he, *& more fontium nummi currunt*: behold gaines flow in on every side, and mony like flowds of water abounds continually: right so his *Patience* to,

Labitur, & labetur in omne volubilis ævum, flowe it will for ever and ever, and they are but *stickes* in Divinity, that dreame of the drynesse of it. True it is, *If a man will not turne, hee will whet his*

sword: he hath bent his bow, and made it ready. Hee hath prepared for him the instruments of death: he ordereth his arrows against the Persecutors. And yet even in this, may we see the Patience of God to. For as there is mention here made of two^b sorts of weapons that in the battailes of old time did the greatest hurt to the Enemy, The Sword, and the Bow, the Sword when he was at hand, the Bow when he was farre of, as if God should use them both; yet see in this his Anger how he forbears a long time. He first threatens, and warnes, & that divers, & sundry times. Then takes he a time to prepare himselfe to battell. It asketh no doubt sometime to whet his Sword which is (as it were) rusty and blunt, to ordaine his Arrows, or to make

^b Vid. B. Pil.
kinge on Nebem
c. 4. p. 61.

^c Deut. 32. v.

23. & 34.

^d Qualis vero
in Deo & quan-
ta patientia quod
in contumeliam
sue maiestatis &
honoris instituta
ab hominibus
prophane tem-
pla, & terrena
figmenta, & sa-
cra sacrilega pa-
tientissime susti-
nent. Super bo-
nos & malos a.
qualiter facit
dicem nasci &

dicem nasci & lumens soli oboriri, & cum imbris terram rigat, nemo à beneficiis eius excluditur, quo minus in-
fidei similiter & iniuste indigetis pluvias laetetur. Videmus inseparabili aequalitate patientia
nocentibus & noxiis, religiosis & impiis, grauius agentibus & ingratis Dei nutu tempora obse-
qui, elementa famulari, spiritus are ventos, fontes fluere, granis crescere copias messium, fructus miscere
vinearum, exuberare pomis arbuta, nemora frondescere, prata florere. Et cū crebrius imò continuis
exacerbatur offensis Deus, indignationem suam temperat, & praestitum semel retributionis diem
patienter expectat. Cumq; habeat in potestate vindictam, mirum est diu tenere patientiam, sustinens
scilicet clementer & differens, ut, si fieri potest, multum malicia protracta aliquando mutetur, &
homo in errorum & scelerum contagione volutatus vel sero ad Dominum conuertatur. Cyp. de Bo-
no Patient. p. 97. Edit. Basil. 1530.

but

est ornata, & varijs donis ornata, dicimus esse bonum. We say the Divell himselfe is good as he is a thing created, and adorned with sundry gifts. But those are *Zanchius* wordes; *Hoc sensu etiam Christus quia homo non est bonus*, but he addeth immediatly after, *Ac proinde & ipse quatenus Deus, solus est bonus*: And therefore he againe as he is God, is only good. The reason saith he, *is, because as he is man he is finite, and whatsoever good he hath, he hath it from God, and consequently from his Deity. And though he hath it saith he, most perfectly in respect of other things created: yet hath he it imperfectly in respect of God*. But to returne where I left. It is chiefly in regard of the other Goodnes that God is named Good here, namely as he is Good not in himselfe, but vnto others. Evē as we say *A good Prince*, nor if he be good to himselfe only, or doe no man any wrong, or liue retiredly, and so forth. But if he be gentle, courteous, debonayre, liberall, a Protector of others, in a word such an one as vnder whom we may liue in peace and plenty, in goodnes & all godlines, according to that of *St. Austen*, *If they haue vertuously reigned, if honour hath not filled their hearts with pride, if the exercise of their power hath bene service and attendance vpon the Maiesty of the most High*, and so as followeth in that place. God is Good then in himselfe, Good also vnto others, I, so Good that it is the Burthen (as it were) of the hundred and seaventh Psalm, or like that *Carmē amabanum* in *Virgil*,

*Incipe Manulos mecum me a tibia versus, or,
Ducite ab urbe domum mea carmina ducite Daphnim,*

*Si iusti impo-
rant, sicut lin-
guas sublimiter
honorantium,
& obsequia ni-
mis humiliter
salutantium nō
extolluntur, sed
se homines esse
meminerunt, si
suam potestatem
ad Dei cultum
maximē dilata-
dum, in iustiti-
e eius famulam
faciunt. Si Deū
timent, diligunt,
colunt; si plus a-
mant illud reg-
num, ubi non ti-
ment habere co-
fortes: si tardius*

*vindicant, faciliē ignoscunt: si eandem vindictam pro necessitate regende tuendae, Reip. non pro sa-
tur audis inimicitarum odiis exerunt: si eandem veniam non ad impunitatem iniquitatis, sed ad
speciem correctionis indulgent: si quod afferre coguntur plerumq; decernere, misericordia lenitate, &
beneficiorum largitate compensant: si lacrima iudicis est castigatio, quāvis possit esse liberior: si
malum cupiditatis prauit, quāvis quibuslibet Gemitibus imperare. Et si hac omnia faciunt, non
propter ardorem inanum glorie, sed propter charitatem felicitatis aeternae: si pro sui peccatis, humi-
litate, & miserationis, & orationis sacrificium, Deo suo vero immolare non negligunt. Aug. de Ciu.
Dei. l. 5. c. 24. And englished for the most part most excellently by M. Hooker. Eccles.
Pol. l. 5. § 76. p. 226. P. W. Eg. 8.*

It being a foure severall times repeated there, *Or that man* m Ver. 8. &
15. & 21. &
31.
would therefore praise the Lord for his goodnes, and declare
the wonders that he doth for the childre of man. It followeth,
And truth. [Abundant in goodnes, and trueth]

As he is in Goodnes, so in Trueth, Abundant in both, &
truely abundant in Trueth, for that God is Trueth a three Zanch. de. H.
trib. l. 3. c. 3. p.
282. Col. 1.
manner of waies. Trueth in himselfe: Trueth in his workes;
Trueth in his wordes. Howbeit Trueth here in this place is
taken the last way, and so accommodated vnto words, as
those words of God are Promises whether for temporall
things, or things eternall. *They are thy promises* o Promissa tua
sunt, & quis sal.
li timeat cum
promittit Veri-
tas. Aug. Confes.
l. 12. c. 1.
saith *St. Austen*, and who will feare to be deceived when Trueth it selfe
doth promise. Now God being Trueth it selfe, Logicke will
helpe to informe vs what Trueth is in the abstract. *Omnis*
creatura p. Fulgentius, quoniam opus est veritatis, est
quidem creatura vera, non tamen est veritas. Sola autem na-
turaliter est veritas, qua naturaliter est vera Divinitas.
saith *Fulgentius*, quoniam opus est veritatis, est
quidem creatura vera, non tamen est veritas. Sola autem na-
turaliter est veritas, qua naturaliter est vera Divinitas. E-
very creature saith he, forasmuch as it is the work of truth,
is in truth a true creature, howbeit it is not Trueth. That a-
lone naturally is truth and verity, that naturally is true Di-
vinity. God then being *Truth* in the abstract, it will neces-
sarily follow therevpon that no falsehood whatsoever can
take hold of his word. For can a whitenes it selfe be black? q. Vid. Zanch. de
Attrib. l. 3. c. 3.
p. 283. Col. 1.
or Knowledge it selfe be ignorant? A thing that is white
indeed may be black, & a man of knowledge may be igno-
rant, I, the most of that we know (knew we more then who
knowes most) is but the least of that we know not, how-
beit Knowledge it selfe cannot be ignorat, neither White-
nesse it selfe can ever be blacke. Right so it is in this case,
God is Trueth it selfe, *God is not as man* r Num. 23. 19.
saith *Balaam*, that he should lie: hath he said, and shall he not do it? And hath hee
spoken, and shall he not accomplish it? Or if according to the
Spartan fashion we would heare the same in effect out of Plutarch. de
Auditione.
a better mans mouth then *Balaam* was, It is impossible saith
the Apostle, that God should lie, Heb. 6. 18. Besides, God is
abundant in trueth, that is, in keeping promises, by reason
he

In Dei promissis nulla est falsitas, quia in faciendis nulla omnipotenti est difficultas. Fulgentii de Praedicti p. 24.
Treatise of the nature of God. c. 4 § 3. p. 107.

Rev. 7. 5.

12 Kin. 2. 10.

2 Vid Zanch. de Attrib. l. 4. c. 4. p. 451. Col. 2.

Luk. 10. 37.

he is Omnipotent, wherevpon ¹ *Fulgentius* againe, *There is no falshood at all in the promises of God, because in the performance of them there is no difficulty at all to him that is Omnipotent.* It followeth, *Reserving mercy for thousands.*

Of *Mercy* we spake before, we are now also to speak of *Mercy* againe. The truth is, there are almost none of all Gods Attributes, but hath *Mercy* as an ingredient. *Without question* ² saith one, if any humane affection may be truly said to be in God, it is this of *Pitty*, or *Mercy*, the which of all other is most excellent, and commendable, proper to gentle, noble, and royall mindes; as nothing on the contrary is so base & savage, as is unmercifulnesse and cruelty. But what is this *Reserving*? Who are these *Thousands* here thus specified? First concerning *Thousands* we reade in the ³ *Revelation*: *Of the Tribe of Iuda were sealed twelue thousand. Of the Tribe of Ruben were sealed twelue thousand. Of the Tribe of Gad were sealed twelue thousand, & so of all the Tribes of the Children of Israel (Dan only excepted for causes best knowne to God and to S. Iohn) but are they the Thousands only here meant in this place? No, for it followeth there: After these things I beheld, & to a great multitude which no man could number of all Nations, and kynreds, and people, and tongues, stood before the throane, and before the Lamb, cloathed with long white robes, and palmes in their hands. So the they are the Elect that may be meant by these Thousands.* I but who (will you say) are the *Elect*? It is I confesse a hard question. I may say as *Elias* said to *Elisha*, ⁴ *Rem difficile postulasti: Thou hast asked an hard thing:* howbeit I describe them thus, ⁵ *Such as feare the Lord, Psal. 103. 13. Such as put their trust in God, Psal. 32. 11. Such as call vpon him, Psal. 86. 5. Such as are his Servants, Deut. 32. 36. Such as loue him, and keepe his commandments, Exod. 20. 6. For of Such, & Such is it said, how he shal repent towards the; how he shewes his mercy vnto them; how he is merciful vnto them al; how he is good, and gracious, and of great mercy. Go, and do thou likewise,* ⁶ saith our Saviour in another case

case, so I in this, feare the Lord, put your trust in him, call vpon him, be his Servants, loue him and keepe his commādements, and you shall be of these Elect. But now concerning the word *Reseruing*: [*Reseruing mercy for thousands.*]

It is as if he had said, he doth treasure it vp for vs in store, and when he sees his time we shall haue it in abundance. Perhaps he tries vs here by ^b mockings, & scourgings yea moreover by bonds, and prisonment. It may be he suffers vs to, to wander vp and downe in sheepe skins, & in goat skins, being destitute, afflicted, and tormented. I, to wander in wildernesses, and mountaines, and dens, & canes of the earth. But what saith the Scripture of those many *Thousands* even now spoken of, and of that great multitude which no man could number of all nations, and kinreds, and people, &c? These are they^c saith the Angell there, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe. And againe, a little^d after, They shall hunger no more, neither thirst any more, neither shall the Sun-light on them, neither any beate. For the Lamb which is in the midst of the throne shall governe them, and shall lead them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes. *Reseruing mercy for thousands.* It followeth, *Forgiving iniquity, and transgression, and sinne.*

^b Heb. 11. 34.

^c Rev. 7. 14.

^d V. 16.

When so much *Mercy* goes before, no marvaile if *Forgiuenesse* of so much iniquity, and transgression, and sinne doth follow after. They are both of them indeed inseparable companions, *Mercy* and *Forgiuenesse*: and no more can they be one without the other, then Fyer can be without heate, the Sunne without his beames. Now to them that do repent (who only are meant here in this place) what Sin so great either in quantity or quality (and all are^c comprised in these three, *Iniquity*, *Transgression*, and *Sin*) but God forgives it vnto vs freely, and remembers it no more? What fault^e saith S. *Anſten*, more grievous to be committed by a Sinner the Patient, shē the murdering of his Physition? What

^e Zanch. de At-
trib. l. 1. c. 18. p.
58. Col. 1.
Quid gravius
peccatori egro
quā Medici
interfectio? quid
gravius potest
eger facere,
quā si Medicū
suum occidat?
cum hoc dimittitur quid non
dimittitur? Aug
in Ps. 45. p. 287

K

greater

greater offence can the sicke-man make, then if so be he should slaynter him? Whē such a sin as this, so great an offence is for given, what is it, that is not, that cā not be forgivē? He al- ludes to that of S. Peter, who telling the Iewes how they crucified and slew Iesus of Nazareth, a man approued of God among them with great workes, and wonders, & signes, and so forth: yep said vnto them notwithstanding, *¶* Amend your lines, & be baptizad every one of you in the name of Iesus Christ, for the remission of sinnes; and yee shall receiue the gift of the Holy Ghost. And thus much of the Goodnesse of God, the second Fountaine, or Head I told you of. Now concerning his Iustice, which I tolde you was the third Head, and comprehending thesetwaine: And not making the wicked innocent, visiting the iniquitie of the Fathers vpon the children, and vpon childrens children, vnto the third and fourth generation. First of the former [And not making the wicked innocent.]

¶ He that iustificieth the wicked, ^hsaith Solomon, & he that condemneth the iust, even they both are abomination to the Lord. If the Lord speake thus of Magistrates (for of Magistrates he there speaketh) who represent him more especially then other sorts and states of men whatsoever, well may he say in this place cōcerning the wicked as he doth, especially being to giue them example by himselfe. Besides that it followeth well here, And not making the wicked innocent, in regard of the premises that went before. For least vpon the hearing thus of sins forgiven, the wicked should sooth vp themselues, that theirs should be forgiven too, and as it is in ⁱDeuteronomy, he should blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnesse of my owne heart: thus adding drunkennesse vnto thirst: there is a Superseas for all such; The Lord, ⁱsaith Moses, will not be mercifull vnto him, and likewise another here in this place, And not making the wicked innocent. I, but who are the wicked here meant in this place? and as we asked, & answered before who

who are the Elect, so let vs aske and answer now, who are the wicked. No man describes them better then doth the Prophet David, and the Apostle S. Paul our of him, from top to toe. He tels vs of their *Throats*, he tels vs of their *Tongues*, he tels vs of their *Lips*, he tels of their *Mouths*, their *Eyes*, their *Feete*. Their *THROAT*,^m saith S. Paul, is an open Sepulchre, they haue vsed their *TONGUES* to de-^{m Rom. 3. 13.}ceit: the poyson of *Aspes* is vnder their *LIPS*, whose *MOUTH* is full of cursing and bitterness. Their *FEET* are swift to shed blood. Destruction and calamities are in their waies. And the way of peace they haue not known. The feare of God is not before their *EYES*. I wil conclude this point of not making the wicked innocent, with that of the Prophet David, Pl. 11. 6. The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse, doth his soule abhorre. Vpon the vngodly he shall raine snares, fire and brimstone, storme and tempest: this shall be their portion to drinke. And so I come to the latter *Attribute*, and consequently to the last of al: *Visiting the iniquity of the Fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.*

I may say of this later *Attribute* as speaks the Poet in an other case,

Qui venit hic fluctus, fluctus supereminet omnes;
and indeed of al the waues that went before, none is com-^{Ouid. Trist. l. 1.}parable vnto this. Begin we with the word it selfe *Visiting*,^{Eleg. 2.} and how harshly doth it sound not to the worst sort of people, Schollers. *Scholasticus est*^a saith Pliny, *quo genere*^{a Plin. 2. Epist.} *hominum nihil aut simplicius, aut sincerius, aut melius: Isau*^{l. 2 Ep. 3.} saith Pliny is a Scholler, then which kind of men none more honest in their dealing, none more sincere, none better. And yet euen amog such should a *Vintatio* be had, how would every mā blush therat, that in any wise, respecteth the credit of his College. And yet you know who said it, *Magnifures paruum ducunt*,^{Diog. Laert. l. 6. in Diogene.} The Iudge may be worse, then the Felon that stands at bar. It is not so with God & vs. Come

P Pf 130.3.

we to the matter that is visited, and that is iniquity. *Si iniquitates observaueris Domine* P saith Dauid, *Domine quis sustinebit?* If thou Lord wilt be extreame to mark what is done amisse: oh Lord who may abide it? But this is not all nether, for come we to the maner here, and it seems not our owne Iniquitie, but the Iniquity of the Fathers upon the childre, I, and upon childrens children, even unto the third & fourth generation. See Beloued, the greatest affliction that can in this world happen to man. Many an one there is no doubt that is reachles of himselfe; come rack, come rope, the words were 9 Campians, he cares not, he feares not, he will do it though he die for it a thousand deaths: but whē he sees his children in hazard, & that his posterity shall rue his faulty,

9 Vid. D. Fulch
against the De-
fence of the Cen-
sure. p. 138.

1 Virg. Aeneid.
13.

Et matorum, et qui nascuntur ab illis;

that is, as here is said, His children, and his childrens children unto the third and fourth generation; then will he be mooued to remorse, that had not many daies before a world of wickednes in his heart. Let me instance in that dishonourable knight *St Everard Digby*, one of those hel-lish Powder-rowt, who combining himselfe with that cursed crew and most desperate Catelines of our age, what little reckning did he make of the whole State of this our Land. Of his most excellent MAIESTIE, a king not to be paraleld in the world, his Gracious Consort our Sovereigne QUEENE, the worthy Successor of Queene Elizabeth, that worthy PRINCE too too worthy to liue any longer amongst vs, his HIGHNES that now liues, and graunt oh God, he may liue *even for ever*, the Reuerende PRELATES, the worthy NOBLES, the whole KINGDOME it selfe, when as they were all of them designed to a perpetuall destruction. Did he not hope, and those his Complices, to see our Sanctuary laid wast, our Altar broken downe, our Temple destroyed, our Psalterion to faint, our Song to cease, our Myrth to vanish away, & the light of our Candlestick to be quenched, and the Arke of our Covenant taken away, and our Holy Things defiled, and the

[Dan. 3.9.]

2a. Efd. 10. 21

the Name that is called vpon ouer vs, altogether dishonoured, and our Children put to shame, and our Priests burnt, and our Levites carried into captivity, & our Virgins defiled, & our Wiues ravished, and our Righteous men spoiled, and our Children destroyed, & our young men brought into bondage, and our strong men become weak: And which is the greatest of all, *Open the scales to loose her worship*, and to be delivered into the hands of them that hate vs? And yet ^a He in the perill of his private and domesticall estate, how did he presently put on the bowels of Nature, and Compassion, making petition forsooth for his Sonne, that he (with his Maiesties leaue) might haue the benefit of an Entaile, and so to succeed him in his Lands.

Nam me fugit saith Tully, *quàm sit acerbum Parentis scelus* for a Filiorum penis iniuria. Sed hoc præclare legitur comparatum est, ut charitas liberorum amiciores Parentes Reip. redderet. I am not ignorant how hard it is that Children should be punished for their Fathers reasonable facts. But full well did the Lawes provide it should be so, that the loue which Parents did beare vnto their Children, might make those Parents more respectiue to the Common-weale. Now if so be the loue of Children, and feare of their mis-carrying, might indeere the so farre to the loue of the Common-weale which could be but kill their bodies only, as ^b speaks our Saviour, how ought they to feare ^c Mat 10. 28.

him which is able to destroy themselves, their Children, and Childrens Children, vnto the third and fourth generation, both Soules and Bodies in hell.

Oh but thou wilt say: what? & shall I be punished then for that which was my Fathers fault? ^a Shall not the Judge = Gen. 18. 25. of all the world do right? Or shal we renue that ancient Pro-verbe againe, ^a The Fathers haue eaten sower grapes, and ^a Ezech. 18. 2. the childrens teeth are set on edge?

^b Tantane animis celestibus iras? Nay Beloved, mistake me not.

^c Nulla hic infidia tales abesse moueri:.

^a The process
d ngs against
the late Tray-
tors. p. L. 3. b.

^a Tully Epist. ad
Brutum, Ep. 12.

^b Virg. Ecl. 13.

^c Virg. Ecl. 13.

Nec uim VERBA ferunt.

For it is not to bee so vnderstood, that if the Parents bee wicked, & the Children be godly, he wil punish the Children for the Fathers sake: no, God forbid. But if so be the Childe follow a wicked Fathers steps, and his Childe his, and so along, then will he shewe downe plagues on that house, and root out that Family from the Earth; there shal not be one left that maketh water against a wal. Thus was it prophesied of *Ieroboam*: Beholde^d saith the Lord, *I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that pisseth against the wall, as well him that is slout up, as him that is left in Israel, and will sweepe awaie the remnant of the house of Ieroboam, as a man sweepe th awaie dung, till it be all gone.* But thus much of the *Attributes*, or *Properties* of God, my next care is to be, to intreate of his *worker*; wherefore of his *Worker* God willing the nexte time.

In the mean time He sowed the seed, and the seed that bath
thine sown, &c.





GODS WORKES.

Lecture 9.
April. 22.
1613.



Inasmuch as there is no end of the Greatnesse of God saith *S. Austen*, *Quia magni. iudiciu Dei non* and we ought to praise him whome we for our parts cannot conceive: for we est finis, & cum are utterly deficient in his Greatnesse, quum non capi- mus laudare de- bemus: tanquam- deficientes in eo- rum magnitudine. *let vs view and consider his Workes, and in regard of* *the* *Workes*, *let vs praise him* *the* *Workman*, *in regard of those things made, let vs praise him the Maker, in regard of the Creature, let vs praise him the Creator.* Having formerly declared to you, *First* the Essence of God whereby to know him, *secondly* his Attributes, or his Properties, & in both of them comming too too short of conceiving his Greatnes indeed, what remaineth in the last place, but that wee nowe come vnto his *WORKES*: that so refreshed with his Goodnesse, and taking a view of those his *Workes*; we not only praise the Workeman, and Maker, and Creator of them, as speakes *S. Austen*, but fully finish also; and make an end of that one point of Divinity proposed in the beginning, and in my first Division, concerning GOD. To this end and purpose haue I chosen at this time, a passage of the Apostle *S. Pauls*, who in the 17. Chapter of the Acts, the 24, 25, 26, and 27 verses, speaketh on this wise.

(God)

Gods Workes.

God that made the world, and all things that are therein, seeing that he is Lord of Heaven, & Earth, dwelleth not in Temples made with hands. Neither is worshipped with mens hands as though he needed any thing, seeing he giveth to all life, & breath and all things. And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitatio, that they should seeke the Lord if so be they might haue groped after him, and found him, though doubtlesse he be not far from every one of vs.

I shall not need to acquaint you here with the occasion of these words, that would now be to little purpose, and as little sureable at this time to the matter I haue in hand. I come to the words theselues which first intreate of Gods Workes: secondly of the Powerfulnesse of those Workes to make vs to seeke after God. Now the Workes of God are named here, partly in generall; partly in particular. Those which are in general are the World, and All things that are therein: that which is in particular, is the Creation of Man. Of both in their severall order, and first of the Workes of God here named in generall: God that made the World and all things that are therein, &c.

Great is the commendation that ^bMacrobius giues vn- to Virgil for a certaine hemistichium of his. *Vis audire laith he, illum tanta breuitate dicentem, ut arthari magis & contrahi breuitas ipsa non possint*
--Et campos ubi Troia fuit.

Ecce paucissimis verbis maximam civitatem hausit, & absorpsit: non reliquit illi nec ruinam. Speaking immediatly againe of the same Poet, & how he handled the selfe same matter in an other place, after a most copious kind of mā-
ner

ner, when as he had rehearsed some nine of his verses to that purpose,

Venit summa dies, & ineluctabile fatum
Dardania, and so forth;

(where yet it is in Virgil, & *ineluctabile tempus*) *Quis fons,* saith he, *quis torrens, quod mare tot fluctibus, quot hic verbis inundavit?* He praised him before for his Brevity, for that in those words,

--*Et Campos ubi Troia fuit,*

Brevitie it selfe could not have beene comprised more briefly. He swallowed up, saith Macrobius, in the fewest words that could be, the greatest City that ever was: he left it not so much as any rubbish to be seen. Which Virgil, saith he, in another place speaking againe of the selfe same City passeth both Fountaines, and Rivers, and Seas in plenty of wordes. That which Moses saith in so many wordes in the first Chapter of Genesis (& Moses as speaks Theodoret was *ὁ Πρὸς Μωϋσῆν* the Ocean of Divinitie) our Apostle guided here by the *οὐκ ἔστι θεο-* selfe same Spirit that Moses was, compriseth in these few: *λογίας ὅλας* The world and all things that are therein. Looke we backe *ὅτι μὴ ἀλά-* vnto Moses, and consider his words of the creation, and *γομεν*. Theo- *Quis fons, quis torrens, quod mare tot fluctibus, quot hic ver-* doret. *Ad Grec.* *bis inundavit?* what Fountaine, what River, nay what Sea *Infid. Ser. 2. p.* can abound with so many waues, as Moses there doth ²⁹

with words? But come we againe vnto the Apostle here, and consider we these wordes; *The worlde, and all things that are therein, and Quàm multa, quàm paucis*, as Tully speaks, in how few wordes, how many divers and sundry things may we see contained! As the creation of the light; the creation of Heaven; the creation of the Earth; the Sea, Hearbes, and Trees; the creation of the Sunne & Moone, and Starres; the creation of Whales, and Fishes, & fethered Foule; the creation of the Beasts of the Earth, and Cattle, and every creeping thing of the Earth, as also of Adam and Eue, from whom our selues first came. In a word nothing now whatsoever within the whole com-

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pass

d Tull. Epist.
Fam. l. 11. p. 24.

• Sic cenſeo. Verē propria, quāſq; nativo cuiuſq; lingue decore ſoveri ſententiaſ quāſdam, ſubnixāſq; certis, ut ita dicam, idiotiſmi ſuſtineri: quā in alia quāſi Coloniam ſi deducas: iude ſane ſint ciues: gratiam priſtina commendationis non retinebunt. Card. Exercit. 294.p.871.

Regula exigit veritatis ut pri-

mo omnium credamus in Deum Patrem & Domium omnipotentem, id eſt rerum omnium perfectiſſimum conditorem, qui Cælum alta ſublimitate ſuſpenderit, terram deicta mole ſolida verit, maria ſoluto liquore diſſuderit, & hæc omnia propriis & condignis instrumentis & ornata & plena digeſſerit. Nam & in ſolidamento cæli luciferos Solus ortus excitavit, Luna candentem globū ad ſolatium noctis incrementis orbis implevit, Aſtrorum etiam variis radiis fulgoribuſq; micantia lucis noctem accendit & hæc omnia legitimis meatibus circumire totum mundi ambitum voluit, humano generi dies, meſes, annos, ſigna, tempora, utilitateſq; ſaſtura. In terris quoq; altiſſimos montes in veritatem ſuſtulit, vales in ima dicit, campos equaliter ſtravit, animalium greges ad varios hominum ſervitutes utiliter inſtituit. Sylvarum quoq; robora humani uſibus proſutura ſolidavit, fruges in cibum eliciuit, fontium ora reſervavit, & lapſuris fluminibus inſudit. Poſtea ut ipſis quoq; deliciis procuraret oculis, variis ſtorum coloribus ad voluptatem ſcelantium cuncta veſtiuit. In ipſo quoq; Mari, quamvis eſſet, & magnitudine & utilitate minabile, multimoda animalia, nunc mediocriſ, nunc vaſti corporis ſinxit, ingenium artiſcis de inſtitutionis varietate reſtantia. Quibus non contentis ne forte fremens & curſus aquarum cum diſpendio poſſeſſoris humani alienum occuparet elementum, ſines liſtoribus incluſit: quo cum fremens fluctus & ex alto ſinu ſpumans unda veniſſet, purſus in ſecederet, nec terminos conceſſos excederet, ſervans iura preſcripta: ut divinas leges tanto magis homo cuſtodiret, quanto illas etiam elementa ſervaveſſent. Poſt quæ hominem quoq; mundo præpoſuit, & quidem ad imaginem Dei ſaſtum: cui mentem & rationem inſidit, & prudentiam ut Deum poſſet imitari: cuius etſi corporis terrena primordia, cæleſtis tamen & divini balinis inſpirata ſubſtantia. Tertul. de Trin. p.493.

an excessive height, the Vallies and Dales he hath depressed as low, the Meddowes and Pastures he hath smoothly spread in carpet wise, he hath ordained the herds of Cattle for the sundry services of men. He hath made stable, sure, & strong, the bodies of Oak and Timber, for the service of Man too, he hath brought Corn out of the earth, and made it fit for meat, he hath unclosed the heads of Fountaines, and powred forth the same into the glyding Rivers. Afterwards that he might procure delight vnto the eye, he hath cloathed the Earth with sundry kinds of flowers. Thirdly concerning the Sea, howsoever it was exceeding admirable both for quantity and vility, yet hath he formed and framed therein divers & sundry kinds of Beasts, some of lesse, some of a greater Bulcke, all testifying vnto vs the wisdom of their Maker in respect of the variety of their making. Wherewith not yet contenting himselfe, least happely the ruffling and raging thereof should to the hurt and losse of Man the owner, incroach on the other Element, he hath appointed bownds vnto the shoare, wherevnto when the roaring floods, and boysterous waues are once come, they should backe againe with heaue and hoe, neither should they exceed the limits granted vnto them, but keepe themselves within their set bowndes, all to teach Man to obserue Gods Lawes, seeing the Elements themselves are so obedient therevnto. After all these things rehearsed he hath placed Man over the world, made in trueth at first to the similitude of God: to whom he hath given a mind, and reason, and wisdom, that he might imitate the same God. Whose Body howsoever it had an earthly beginning, yet was a substance inspired into him of a diuine and heavenly breathing. Thus for Tertullian. Whose wordes since I cannot giue them the true perfection they should haue, you may finde them in the Author himselfe, and they are very well worth your looking over. But to come vnto my purpose.

All these things thus specified as they could haue been made in a moment, so is it not amisse for vs to consider in what space of time they were made. Moses informes vs of

Six Birth-daies that all these Things had, and indeed they were no lesse that went to the dispatching and finishing of them. In the *first* of them was made *Materia prima*: The Prime Mother of all things being, as also Light and Darknesse. In the *second*, the Heavens, those coelestiall Orbs about. In the *third*, he brought the Sea into his own peculiar compasse, and making the Dry Land to appeare, he caused it to bring forth both Hearbs, and Plants, and Trees. In the *fourth*, he made the Sun, the Moone, and the Starres in the Firmament. In the *fift*, he made the Fishes of the Sea, the Fowles, and every creeping thing. In the *sixt* he made the Beasts of the field, and all Cattle; & at length he made Man, & *Musculus* hath concluded all this in foure onely verses which he would haue young men to haue by heart. The verses are these:

¶ *Musc. Loc.*
Comm. cap. de
Creat. p. 12,

PRIMA Dies lucē; Cælum ALTERA; TERTIA Terram;
Sydera QUARTA; SEQUENS Piscem habet et Volucrem:
SEXTA Animal quodvis, Hominemq; ex pulvere terra
Protulit: at SABATHVM septima lux tenuit.

They may in homely wise be englished thus.

FIRST Day had light: the SECOND Heaven:
the THIRD the Earths round bowle:
The FOURTH the Sun, and Moone, and Starres:
the FIFT both Fish, and Fowle:
The SIXT bruit Beasts, and Cattle eke,
and brought forth Man withall,
SEAVENTH Day had rest, and that it is,
which we the Sabbath call.

Here if a doubt arise concerning the *Angels*, why *Moses* in describing the creation of all other Creatures omitted them: I for my part am of *Zanchinus* his opinion, that *Moses* hath not omitted them altogether, but hath comprehended them, though in secret wise, in the first wordes of his Booke. For where he said, ^h *In the beginning God crea-*
ted the Heaven, and the Earth, In nomine cælorum, Sham-

¶ Gen. i. 1.

maim

maim, i saith he, *Angelos comprehendit non dubito, quorum i Zanc. de Operi. sedes celum. est supremum.* In nothing doubt but vnder Deit. i. c. 2. p. the name of Heavē the Angels are comprehended, whose i 3. Col. 2. seate is the highest Heaven. Whosoever desireth to see more hereof, & on what day it is probable, that they were created, and why *Moses* speakes not of them in as direct tearmes, and as roundly, as he doth of Things visible, I referre you vnto *Zanchius*, as also to a ¹ *Treatise of Angels* ¹ *M. Salteld bis* set forth not long agoe. To returne then where I left. *Treatise of An-*

Having thus much spoken in generall of the Creation ^{gelac. 3. p. 16.} of the World, and all things therein contained, it will further our knowledge herein; if so be we do consider, *First*, of what he made this world; *Secondly*, how he made it. Of what this world was made is intimated vnto vs in the Hebrew word, *Bara* signifying, *Creavit*. Now for the Latine ¹ word *Creavit*, howsoever sometimes it is truely spoken of many things as Men, & other Creatures, which are borne by propagation: as ^m *Livy* speaking of *Sylvius* the son of ^m *Liv. Decad. Ascanius*, Is, saith he, *Aeneas Sylvium creat: is deinde La- i. 1. 1. tinum Sylvium: Sylvius* begot *Aeneas Sylvius*, and *Aeneas Sylvius*, *Latinus Sylvius*: yet propriissime ⁿ saith *Zanchi-* ⁿ *Zanch. de O. us*, & *simpliciter tum aliquid dicitur creari, cum ex nihilo a- per. i. 1. c. 2. p. 9. liquid fit*, simply and most properly that is said to be created, when something is made of nothing. Now this particle *Ex*, *Ex nihilo*, Of nothing, as the same ^o *Zanchius* well ^o *Zanch. 1b. 4. 2.* observeth, *sometimes* signifies the material cause, whereof ^{p. 3. 1. Col. 2.} somewhat is made, *sometimes* order only, as when we saie, *Ex mane fit dies*, & *ex die meridies*: of the morning day is made, & of the day Noone-tide: that is, after the morning comes the day, & after the day hath begun, Noone-tide. So likewise in this place, All things are made of nothing: that is, whē as nothing at all was at first, afterwards what soever was, the same was made. This I confesse was gibberish to *Aristotle*, who doated on Nature so much: but as one said in the *Poet*,

Quid faceremū neq. servitio me exire licebat,

Virg. Egl. 1.

Nec tam presentes alibi cognoscere Divos,

What would you haue me do? Neither could I put of my service wherewith at first I was so fettered, nor once suppose that there were elsewhere so favourable Gods: right so in this case was it with *Aristotle*, sworne-man he was to Nature, neither ever dreamt he of the true God. Where in let vs see yet how he himselfe, and the crew of Philosophers that followed his steps, stumbled (as it were) at strawes & leapt over blocks: how many *Argoes* eies they had abroad, and were at home as blinde as Beetles. The *Intelligences*, and *Soules* of Men they could not be ignorant how they were made, without prauious, or precedent matter at all, for even by their owne confession they are immateriall, they are not logd and clogd with Matter. Now God that could this do, and doth it dayly even by their confession (I meane concerning the *Soules* of men) could not he at first haue made this World, and all things therein contained without any helpe of *Matter* at all? was the Lords hand so shortned? Or had he then forsooth no power? Doth he as much in a manner now, and could he not doe it at the first? Indeede could God haue done no more then Nature, it had beene somewhat they had saide: for true it is in Nature, *Ex nihilo nihil fit*: of nothing naught is made. Art doth imitate Nature, wherfore as Nature must needs haue somewhat to worke on, so of necessity must Art to, and therefore the Potters art saith Theodoret, that requires clay: the art of building stones & brick; the Carpenters and Shipwrights, wood and tymber: the art of Weaving, woole: of Tanning & Currying, hides & skinnes: of Paining, colours. But it is not so with God, he calleth those things which be not, as though they were, Rom. 4. 17, And through faith, saith the Apostle, we vnderstand that the world was ordained by the word of God, so that the things which we see are not made of things which did appeare, Heb. 11. 3. I conclude this point with that of *Musculus*; if so be^t saith *Musculus*, it be demanded whence God created all things, our

an

Asaph. 50. 21

*Theod. Dip.
Decret. epist. l. 5.
p. 985. Col. 1.*

*8 Musc. Loc.
Com. Cap. de
Creat. p. 11.*

answer is, that he created some things of nothing, some things of the earth, some things of the water, & some things of flesh. He created of nothing the Heaven, the Earth, and Sea. Of the earth he created Adam our first Parent, and Beasts, and Plants, and Hearbes of every kinde. Of the waters he created Fishes, and Fowles of the aire. Of flesh he made Eve the first Mother of mankind. All which notwithstanding (as ^{one} *1st sin. Catech.* obserues) were either immediatly, or mediately made of *Angl. edii. 1612* Nothing, forasmuch as the prime matter of all at the first *p. 311.* had a beginning from Nothing. And thus much of the first point, namely of what he made this world: I now come to the Second, namely how he made it.

How God did make the World we need no better Instructor the that excellent Singer of Israel David the Prophet, who shewes vs in a many places that the World was made by the Word. As Psal. 33. 6. *By the word saith he, of the Lord were the Heavens made, and all the host of them by the breath of his mouth:* and againe in the 9 verse, *For he spake, and it was done: he commanded and it stood fast:* And Psal. 148. 5, *For he spake the word, and they were made, hee commanded, and they were created.* For the better proceeding wherein we are to obserue ^{*1st sin. lb. p. 310.*} five kinds of operations. The first of things which worke according to the qualitie and force of their owne nature, not being guided by any proper vnderstanding or will of their owne. Such is the operation of Fire, Water, Hearbs & precious Stones. The second is of those which follow Nature in working to, but not without some proper appetite, or desire of their own, though the rule of reason be wanting. Of this sort are the operations & actions of bruit Beasts. The third is of Men, and Diuels, who also worke according to the qualitie of their nature, namely by reason, deliberation, & freely, but corruptly. The fourth is of good Angels who likewise as Men worke by reason and will, but not corruptly. The fifth is the highest, and supreme kinde of working, which according to the nature of the first Agent floweth from an

2 Ps. 148. 5.

7 Ps. 33. 6.

2 Tacit. Anal. l.
6. p. 189.

understanding, and will, and that most pure, most perfect, and most right, neither is it subiect to the pleasure, & disposing of any higher cause. And therefore this Agent, who is indeed God himselfe, is most wise, most good, most free and most infinite, who hath no need of any deliberation to go before, but without motion, at his becke and commandement only, worketh and guideth all things, both what he will, and as he will. * *He spake the word, and they were made, he commanded, and they were created.* Howbeit here we are to knowe that the Word of God is taken in the Scriptures, generally & specially. Generally, and so it is taken either for every thing, as Luk. 1. 37: or for the doctrine of God, as Ioh. 8. 47: or for things that haue beene done, as Luk. 1. 2. Specially, and so is it taken or for the promise of God, as Ephes. 5. 26: or Gods decree, as Esay 45. 23: or for the commandement of God, as Deut. 4. 2: or for condemnation, sentence, and iudgement, as Esay. 28. 14: or for the Sonne of God the second Person in Trinitie as Ioh. 1. 1: or lastly for his becke only as Heb. 1. 3, *Bearing up all things by his mightie word, and so it is in this place. By the word of the Lord, 7 saith David, were the heavens made, and all the hostis of them by the breath of his mouth.* And thus much of the second point, and consequently of the Workes of God, that are named here in generall: now of that *One* that is named here in particular, and that is *Man.* And hath made of one blood all man-kind to dwell on at the face of the Earth, and hath assigned the times, that were ordained before, and the bownds of their habitation.

Being to speake, Beloued, of M A N, I may say as did Tiberius the Emperour, when he wrote to the Senate of Rome. 2 *Quid scribam vobis P. C. aut quomodo scribam, aut quid omnino non scribam hoc tempore, Dī me Dea q̄ peius perdant. quā perire quotidie sentio, si scio.* What it is I should write vnto you Fathers of the Senate, or how I should write vnto you, or what at this time I should not write, the Gods and Goddeses more afflict me, then I feele my selfe

selfe to be every houre, if I for my part, can now tel. Right so, Beloved, set the execration aside, or this of Tiberius, or that of Iezabels, *The Gods doe so to me, and more also*, 1. King. 15. 2. and what to say, or not to say, to speake or write of *Man*, I for my part knowe not. Shall I tel you of the excellency, & nobility of his Birth, how God wrought him with his own handes (as you heard not ^a long agoe out of ^b Iob, and out of ^c David) how he is ^d Nexus Dei, & Mundi, as some call him, as others, *Horizon inter corporea & incorporea*; A fastning or knitting together of God and the World: The Horizon between corporeal things, and things incorporeall? In a word how he is placed here in this world by God that made him, to be the ^e Monarch of the same? That were the next way, ^f ex stulto insanum facere: with pride and selfe conceit, to set him quite besides himselfe. Shall I with ^g Pliny then tell you of his miseries, and how of all other living Creatures, Nature hath brought him forth altogether naked, & afterwards when he is cloathed, cloathing him yet with the bountie, and riches of others? how to all the rest she hath given suffici-

^a Lect. 3. p. 33.
^b Iob. 10. 9.
^c Pl. 139. 14.
^d Ps. 119. 73.
^e Iavel. Epist. in lib. Metaph. Tract. 1. c. 1.
^f Tom. 1. p. 357.
^g Col. 1. Vid. Col. nimb. in 2. de Colo. q. 2. Art. 2. p. 184. So Picol. Copula & dy-menaeus mortal. & eternor. Picolom. Ethic. l. 2. c. 32. p. 174. Againe, Mortali-um finis, perman-nentium & fluxilium copula Mundi, Epilo-gus. Picol. lib. c. 39. p. 184.
^h Pl. 86. 6. So

Tertul. Omnia famula sunt homini, omnia subiecta, omnia mancipata. Tertul. de Anima. c. 15. p. 552. ⁱ Terent. Eunuch. Act. 2. Sc. 2. ^j Principium iure tribuitur Homini, cuius causa videtur cuncta alia genuisse Natura magna & seua mercede contra tanta sua munera: ut non sit satis estimare, Parens melior homini, an tristior Noverca fuerit. Ante omnia unum animantium cunctorum, alienis velat operibus ceteris varia tegumenta tribuit, testas, cortices, coria, spinas, villos, setas, pilos, plumam, pennas, quam as, vellera. Truncos etiam arborum, cortice, interdum gemino, & frigorebus & calore tutata est. Hominem tantum nudum & in nuda humo, natali die obicit ad vagitus statim & ploratum, nullumq; tot animalium aliud ad lacrymas, & has protinus vite principio. At Hercule visus praedixit illi & celerrimus, ante quadragesimum diem nulli datur. Ab hoc lucis rudimento, quae non seras quidem inter nos genitas, vincula accipiunt, & omnium membrorum nexu utaq; feliciter natus iacet, manibus pedibusq; devinctis, flens, animal ceteris imperaturum: & a supplicii vitam auspicatur, unam tantum ob culpam quia natum est. Heu dementia ab iis iustis exillimanium ad superbiam se genitos. Prima roboris spes, primumq; temporis munus Quadrupedi similem facit. Quando homini incessus? quando vox? quando firmum cibus est? quomodo palpitans vertex summe inter cuncta animalia imbecillitatis indicium? tam morbi, totiq; medicinae contra mala excogitat, & be quodq; subinde novitatibus victae. Cetera sentire naturam suam, alia pernicitatem usurpare, alia praepetes volatus, alia vires, alia nare: Hominem scire nihil sine doctrina, non fari, non ingredi, non vesci breviterq; non aliud naturae sponte quam flere. Plin. Nat. Hist. l. 7. Proem. p. 105.

ent to clad them according to their kind, as Shells, Hides, Shag, Bristles, Haire, Feathers, Quills, Scales, and Wood. I how the very trunks, and stems of Trees, and Plants, want not their Barke and rind, yea and sometimes double too, to defend them against the iniuries both of heat and cold: Man only poore wretch, how even vpon his birth day she hath laid him naked on the Earth, there to pule and cry from the very first houre that he is borne, so that no creature whatsoever is subiect to shed teares, & weep like him? Shall I tel you *how* when he is borne, he is immediately fast bound, hauing no part or member at libertie, a thing, (as *Pliny* notes) not practised on the young whelps of the wildest Beast that is? Shall I tell you *how* long it is ere he can afterwards goe alone? *how* long it is before he can prattle and speake, feed himselfe, and chew his meate? *how* long the mould and crowne of his Head continues to beat and pant before his braine be well settled, the vndoubted marke, and token, saith *Pliny*, that bewrayeth his exceeding great weaknesse aboue all other Creatures whatsoever? Shall I tell you of his infirmities & sicknesses that seaze vpon his feeble Body, besides the new diseases that happen vnto him continually, able to check and frustrate all provision of Physicke, and skill of the most expert *Galen* that is? shall I tell you *how* among all other Creatures there is not one, but by a secret instinct of nature knoweth his owne good, & whereto he is made able: *some* make vse of the swiftnesse of their feet, *some* of their wings, *some* are strong of limme, *others* apt to swimme, Man only knoweth nothing vnlesse he be taught, he can neither speake, nor goe, nor eat, otherwise then he is trained to it, and to be short how naturally he is apt & good at nothing but to pule and cry? Surely this were enough to make vs bid defiance to Nature, and vnder that pretence to blaspheme even God himselfe. Whether then shall we turne our selues? To which of these two waies shall we betake vs? we will venter on the former, and so much

much the rather on that, for that if in consideration of our Excellency we be putt vp too too farre, we are like to haue day by day *Monitors* enough to put vs in minde of our Mortalitie. He that said of our Betters, *I haue said yee are Gods: and yee all are children of the most highest*, ^h said ^h Psal. 86. 1. with one & the selfe same breath: *but yee shall die like men.*

Concerning our Creation the it appertaineth to consider: ⁱ First of the making of our Bodies, & then how they are endued with a living Soule. Concerning our Bodies we are to note the ¹ wonderfull composition, and connexion thereof, the iust proportion, conueniency, and beautie of every part. This it was that caused *Galen* to write that excellent Booke *De Vsu Partium*, wherein he describes with admirable cunning, the knitting together, the proportionable agreement, the beautie & yse of every member, and among others hath this passage: *Admire nos*, ^m saith he, ^m *Galen. de Vsu* the *Suns* beautie, nor the beautie of the *Moone*: nor that the *Part. l. 3. c. 10.* multitude of the *Stars* are so wel digested in such good order. Nor let their greatnesse, or beautifulnesse, or restles motion, or compasse, & circuits, that they continually vse. strike thee with admiration, as if those things which are here below in comparison of them should seeme but small and base to be accounted of, and to want indeed their lustre and excellency. For thou shalt find that even in these things (he meaneth the severall Parts of Man) the wisdome, & vertues, & providence of the Creator doth shew and declare it selfe, and that the workemans art and cunning is as much in these, as in any of those whatsoever. The more wicked and absurd were the *Manichees* of old (with whō another day this very ⁿ *Hea-* then shall rise in iudgement and condemne them) who ⁿ *Mat 12. 42;* held that the Body of Man was evil by Nature, and that ^o *Alfons. de Ca-* the Divell was the Maker of it. Nor shall they be quit of *str. advers. her.* al their punishment who held this Heresie but by halves, ^{l. 4. p. 269.} I meane the *Paterniani*, and *Venustiani*, who said as much of the lower parts, as did the *Manichees* of all. I cannot now stand about them, onely I will say with *S. Austen*:

P The flesh when it is formed, it is the worke of God: when it is made, it is Gods worke: when it is brought forth it is Gods worke too: when it is regenerated it is Gods worke: when it is signed, it is Gods worke: when it is healed, it is Gods worke. What trowe we hath the Diuel to doe at all, with that which is so oftentimes & so many waies Gods worke. But thus much of the Body, now as touching the Soule.

As touching the Soule we are to note two principall points. First and formost whence it is, then the Nature or Excellency of it. Whence it is we are so much the rather to make enquiry, for that [¶] Diverse by such likelihoods as they haue conceived, haue taken the Soule to be nothing els in effect but only some *Elementary Concretion*, and so consequently both to follow the temperature of the Body, and to be but Mortal also. Whereas in trueth as it was first of all breathed into Adam, so is it (though not in that maner) into al & every of vs that come of him, that being most true which [¶] Zanchius hath, that the Soule in the midst of man is infused by creating, and by infusing is created. So that we haue not our Soules *Extraduce*, by Propagation as we haue our Bodies, though there are I confesse great men and some of the [¶] Fathers to, that hold this opinion. Concerning the state of the Soule saith S. Ierome writing to Marcellinus, and Anapsychias, I remember your question very well, say indeed the Churches question, *Whether it came from Heaven, as Pythagoras the Philosopher, and all the Platonists, & Origen thinks: or, WHETHER it be of the proper & peculiar substance of God, as the Stoicks, the Manichees, and the hereticall Priscillianists of Spaine suppose: or, WHETHER they are reserved in Gods treasure made a long time before they came, or descended, into the Body, as some Ecclesiastical Persons foolishly are perswaded: or, 1. Spiritum hominis in medio eius fingit, according to Vatablus) creando infunditur, & infundendo creatur. Zanch. de Oper. Part. 3. l. 2. c. 5. Theol. 3. p. 549. Col. 2. 2 Tertullian, and Gregory Nyssen, cited by Colerus. Quaest. Theol. & Philosoph. Num. Anima sit ex traduce. p. 5. 3 Hiron, Epist. ad Marcel. & Anap.*

WHE-

WHETHER daily they are made by God, and so sent into the Bodies, according to that in the Gospell, My Father worketh cul tibi nullus habito, and I worke: or, WHETHER it be ex traduce, as Ter-
tullian, Apollinaris, and the greatest part of the West are of
opinion, that as the Body is borne of the Body, so the Soule
should be borne of the Soule, & be of like condition, as are the
Soules of brut Beasts. Whereupon S. Ierome: What my opi-
nion is I remēber I haue delivered in my works against Ruffi-
nus. Now his opinion there was this. When Ruffinus had
said that he for his part held nothing positiuely, and defi-
nitively in this Question, but left the truth therof to God
himselfe, and to whomsoever he would reueale it: What!
saith S. Ierome, throughout so many ages seemes no man
worthy in your eies, to whome the Lorde hath reuealed the
truth of this Question? Not any of the Patriarkes? nor of the
Prophets? nor of the Apostles? nor of Martyrs? Why, man,
were not these mysteries made most apparant to you your selfe
when you were in prison, and in exile? Father saith our Sa-
viour in the Goipel, I haue reuealed thy name vnto men. He
that reuealed the Father, was he silent in this case cōcerning
the state of Soules? And now Sir do you marvaile, if you giue
scandale to the Bretheren, when as you protest you knowe
not that which all the Churches of Christ profess they know?
But thus much of the former point whence the Soule is.

Concerning the Nature, or Excellencie of it as it partly
appareth hereby in that it is made by God himselfe: so is
it euidēt by the effects also, which it worketh in the Bo-
dy. For where before the comming thereof the Body in
some sort is like those Idols of which the Psalmist spea-
keth: They haue mouthes and speake not: eies haue they and
see not: they haue eares, and heare not: noses haue they and
smell not: they haue hands and handle not: feet haue they and
walke not: neither speake they through their throat: the
Soule doth no sooner come, but the Body hath a power
in incessum, & manus in contactum, & oculus in conspectum, & linguam in os-
satum, velut sigilla-
rio motus superficiem intus agitantem. Tertull. de Anima. c. 2. p. 528.

^b Tull. Sem.
Scip.

^a French Acad.
Part. 2. c. 73. p.
407. Vid. Laft.
de Opific. Dei. c.
2. & 3. Seneca
de Benefic. l. 2.
629.

^d Vid. Calv. Inft.
l. 1. c. 15. §. 3.

to performe all this, and therefore in tract of time it speaketh, it fees, it heares, it smells, it handles, it walkes, it performs, what not? And therefore ^b Tully in this respect very truly, *Mens cuiusq; is est quisq;* The Mind or Soule of Man is all in all. By reason of this it is that hee hath the knowledge of numbring, a point peculiar to himselfe: that he vnderstandeth not things in particular only, but in a generality and vniversality: that he inventeth and disposeth Arts, discerneth Vice from Vertue, things honest from dishonest, and rules (as it were the world) both Land and Sea. By reason of this it is that though he hath not as bruite Beasts either *Feathers*, or *Wings* to fly with, or *Swiftnes* or *Nimblenes* of foot, or *Finnes* whereby to swim, or extraordinary *Strength*, &c: yet hath he that which recompenseth and makes amends for all these. For though he hath not *Feathers* to fly with, and mount aloft as Birds doe, yet how many meanes hath he to ascend, and descend, to goe and come, even when and whither he wil? If he want himselfe the *Swiftnesse* & *Footemanship* of Beasts, yet how many Beasts are there with whose swiftnes he may help himselfe? Though he hath not *Finnes* whereby to swim, and so to passe along the Seas, yet hath he Boats & Ships to helpe himselfe, and by reason of those helps, how is he conversant in that Element? As for *Strength* which he may seeme to want to beare burthens a farre of, we dayly see how that is recompenced by the service of Beasts vnto his vse. So that whatsoever he wants in himselfe, he hath dominion yet over such as haue it, he is Lord Paramount (as it were) of the World, and al therein are at his service. I will not here speake of our ^d Creatiō in the image of God: that is, of the integrity that Man had *when* as he was indued with a right vnderstanding, *when* he had his affection framed according vnto reason, and al his senses governed in good, and seemely order, and *when* in Excellent gifts he did truly resemble the excellency of his Creator. Alas we may now say, *Fuimus Troes*, we were when time was

was: *⁊ Fuit Illius, & ingens
Gloria Tencrorum:*

⁊ Virg. En. l. 2.

Paradise, and Calice, were once ours. But now, now wee may say as Milo did: At hi iam mortui sunt: our armes are not our owne: and adde what followeth there to, Non vero tam isti, quam tu ipse, nugaror. Triflers as we are, nay traitors to God aboue, not our Armes so much, that is our Bodies, as Soules & Bodies both. O Adams saith Esdras, 2. Esd. 7. 48; What hast thou done? For in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth to vs that come of thee. True it is, there are some reliques in vs of that Image wherevnto we were formerly created, but whether they are in respect of our Bodies onely, or only of our Soules, or in respect of both, Body and Soule both together, I will not now dispute the case, I referre you vnto ^h Zanchinus, who is likely to resolue you in this point no mā per. Dei. Part. 3. better. Nor will I here describe vnto you that excellent 1. 3. c. 1. p. 609. consort and apt proportion which is betweene the Hea- 610 & c. Omnia vens aboue, and the Body and Soule of Man: what cor- Anima couisq; in Adam censetur, respondence there is betweene Man and the Sonne in the donec in Christo Firmament: betweene Man againe, and the Moone: Man recensetur. Ter and the other Planets: Man and the Stars: Man and those tul. de Anima, c. celestially Orbes that are aboue, it is done already to my 22. p. 559. hand by an excellent Plutarck in this kinde i Antonius i Harm. celest. Mizaldus by way of Dialogue. I will end this point of cor. p. & human. the Nature & Excellency of the Soule with that of S. Ber. per Anton. Mi- nard: 1 Quid non tutè audeat apud Deum cuius se insignem zald. Monlucia- cernit imagine, illustrem similitudine novit? Quid inquam num. Edit. 1550. vereatur de maiestate, cui de origine fiducia datur? Bernard. super What Canis. Ser. 83. may not the Soule safely dare to do with God, by reason p. 184. Col. 3. of whose image shee is so beautifull, whose similitude makes her so glorious? What need shee to feare that Ma- iesty, who by reason of her birth may haue such confi- dence? It is that in effect which the Apostle hath to the Hebrews, ^m Let vs go boldly to the throne of grace, that wee ^m Heb. 4. 16. may receiue mercy, and finde grace to helpe in time of neede.

And:

And thus much of the Works of God as here they are named in generall, and one of them in particular. Now of the Powerfullnesse of these his Works to make vs to seeke after God: That they should seek the Lord if so be they might haue groaped after him, and found him, though doubtlesse hee be not farre from every one of vs.

As it stood with good congruity in the building of Babel that their tongues should be confounded, and they should not vnderstand one an other, and so perforce be e-very of them driven to leaue of their intended worke: so was it necessary in building the Church that the Builders thereof should so speake as that they should not only vnderstand one an other, but be vnderstood by their Hearers to. This it was that was the cause of the first myracle that was wrought by our Saviours Apostles: after the As- cention, of whome it was said by their Hearers, who were

¶ Ferns in Act.
6.2.

Act. 2.7.

¶ Calu. in Ps. 19
¶ Except I know
the power of the
voice, I shall be
vnto him that
speaketh a Bar-
barian, and he
that speaketh
shall be a Bar-
barian vnto me.
1. Cor. 14. 11.
Barbarus hic e-
go sum quia non
intelligor vllis.
Ouid. Trist. 4. 5.
aleg. 10.

some of them of Asia, some of Africke, some of Europe the knowne parts of the world at that time, Behold, saie they, are not all these which speake of Galile? How heare we every man our own language wherein we were borne? Parthi-ans, and Medes, and Elamites, & the inhabitants of Mesopo-ramia, and of Iudea, and of Cappadocia, of Pontus, & Asia, & of Phrygia, and Pamphylia, of Egypt, and of the parts of Li- bya, which is beside Cyrene, and strangers of Rome, & Iewes, and Proselites, Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God. Indeepe as it is noted by a worthy Writer, & experience shewes the same, the difference of tongues is the cause that mutu- all communication betwixt diuerse Nations doth vtterlie cease. And though one be most eloquent in his owne lan- guage, yet if he come among Strangers he must be faine to be mute & hold his peace, or if so be he wil needs speak, every one that is by, will account him but barbarous. Nay had he the knowledge saith Calvin of all the tongues in the World, yet could he not speake at once to two sundry kindes of Men, as to a Greeke, and a Romane to, but as soone

Soone as he turned his speech or to the one, or to the o-
 ther, the one or other should not conceiue him. Well
 fare a language: then that goeth throughout the whole
 world. That not *Parthians*, and *Medes*, and *Elamites*, and
 the Inhabitants of *Mesopotamia* only, in a word not those
 of *Asia*, and *Afrique*, and *Europe*, can know and vnderstand,
 but those of *America* to: nor only the learned and pro-
 found, but he also that cannot a letter of the Booke, even
 he that saith, as it is in *Esay*, *I cannot read*, *Esay* 29. 12. And
 would you know what language that is? It is the language
 of the Heavens: It is the language of the Day and Night.
 And yet I am deceaued too, for as I take it, it is no lan-
 guage No, but it is a voice then, it is a sound, they are cer-
 taine words, of which we may much better say, then did
 the Pythagorizans of Heavens harmony, *Quis est, qui cō-*
plet aures meas tantus & tam dulcis sonus? ¶ Tull Som.
 witnes the Pro-phet *David*, who speaking of those heavenly Creatures
 (whereby he meant no doubt the rest of the Creatures
 too) *The Heavens*, saith he, *declare the glory of God: & the*
Firmament sheweth his handy Workes. One day telleth an-
 other: and one night certifieth another. *There is neither speech*
nor language: but their voices are heard among them. ¶ In pulchritu-
Their sound is gone out into all lands: and their words into the ends
of the world. ¶ dine cœli & ter-
In the beautie of Heaven and Earth, ¶ re quedam sunt
saith S. Ambrose, ¶ pagine ad omni-
there are as it were Leaues and Pages that alwaies
lie open to every mans eye, and never are silent of their Au-
thor, the open protestation and declaring whereof imitates the
teaching of a Master, & speech of holy Scripture. Hence
 it was that *S. Anthony* gaue that excellent answer to a
 Philosopher, who demanded of him how he could possi-
 bly spend his time in the Wildernesse, seeing he was desti-
 tute of Bookes: *Meu liber O Philosoph,* ¶ Autorem suum
saith he, est Na-
tura rerum à Deo conditarum: qua quotiescunq; animo lubi-
tum sit meo, libros ipsius Dei ad legendum suppeditat. ¶ nunquam tacē-
O Phi-
losopher, saith S. Anthony, my Booke is the Nature of all
things created by God, which when I please I can peruse,
¶ tes, quarum pro-
¶ testatio doctri-
¶ nam, imitatur
¶ magistrorum &
¶ eloquia Scriptu-
¶ rarum, Ambros.
¶ Epist. l. 10, Ep.
¶ 84. p. 263.
¶ Socrat. Hist.
¶ Eccles. l. 4. c. 18.
¶ p. 294.

* Hab. 2. 2.

^u Concerning
this point, & of
Atheists, see
more in that Re-
uerend Prelate
on Ionas. Lect. 4
p. 61. & French
Academy. Part.
2. c. 98.

^x *Vi si quis in
Domum aliquā,
aut in gymnasi-
um, aut in forum
uenerit, cum
videat omnium
verum rationē,
modum, disci-
plinam, non possit
ea sine causa fie-
ri iudicare: sed
esse aliquem in-
telligit, qui pre-
sit & cui pareat-
tur. Multo ma-
gis in tantis
motibus, tantisq;
vicissitudinibus
tam multarum
rerum atq; tan-
tarum ordi-*

*nibus, in quibus nihil unquam immensa, & infinita vetustas mentis sit, statuat necesse est, ab
aliqua mente tanto Naturæ motus gubernari. Tull. de Nat. Deor. l. 2. 1 Vi Creatorem non in
Cælo tantum miramur, & Terra, Sole, Oceano, Elephantis, Camelis, Equis, Bubus, Pardis, Vis, Le-
onibus, sed in minutis quoq; animalibus, Formicis, Culicibus, Musculis, Vermiculis, & istiusmodi genere,
quorum magis scimus corpora, quam nomina, eandemq; in cunctis ueniamur solertiam: ita mens
Christo dedita, & in maioribus & in minoribus intentis est, sciens etiam pro otioso verbo red-
dendam esse rationem. Hier. ad Heliod. Epitaph. Nepotiani.*

but

and read, notwithstanding that I want the sacred Vo-
lumes of God. That, Beloued, is a Booke indeed wherein
all things are wrote in Capital letters, insomuch that who
so readeth it, may not only run, as ^u speaks the Prophet but
do many things else besides. This is the book that taught
the Heathens (to the shame of ^u Atheists be it spoken)
that there was a God at least. Who when concerning the
Heavens they perceiued such æquabilite of motion, such
turning & trolling of them, such distinction, such vtility,
beautie, order, both of the Sunne, the Moone, the Starres,
& what not? What did they but gather thence that what
was done, was not done by chance, but that there was a
Supreame Power that did dispose and order all. *As if one,*

x *faith Balbus in Tully, should come into some house, or into
a Schoole, or into a Faire or Market place, and seeing the or-
der of all things there, the whole maner and discipline, he can-
not suppose that any thing there is done without cause, but he
well understandeth there is some One who doth command and
is obeyed. Much more in so great motions, in so interchange-
modum, disci- able courses, such orders of so many severall things, & things
nam, non possit so great, that haue never fayled for so long a time, he must
ea sine causa fie- needs determine with himselfe that so many motions of Na-
ri iudicare: sed ture are not altogether masterlesse, but that they are gover-
esse aliquem in- ned, guyded, and ruled by some Intelligence. Loe the Pow-
telligit, qui pre- fulnesse of Gods workes to make vs to seeke after God.
sit & cui pareat- And so much the rather when we shall consider with our
tur. Multo ma- selues his admirable Workmanship, as is ^v noted by S. Hie-
gis in tantis rom, not onely in those greater workes the Heavens and
motibus, tantisq; Earth, Sunne and Sea, Camels and Elephants, & so forth,*

But in the least kind of Creature that is, the Gnat, the Fly, the Flea, and such like, *Tantus Artifex in modicis*,² saith ² Tertul. de Anima. c. 4. p. 531
Tertullian, quantus & in maximis: As skilfull in working these least litle, as in the hugest things that are. Nay Pliny doth admire him more in litle things then in great, in a whole Chapter to that purpose, only he misnames him & calls him Nature, but you shall haue his words at large. In bodies of any bignesse,² saith he, or at least wise in those of the greater sort, Nature had no hard peece of worke to procreate forme, and bring all parts to perfection, by reason that the matter whereof they be wrought, is pliable and will follow as she would haue it. But in these so litle bodies (nay prickes and speckes rather then bodies indeed) how can one comprehend the reason, the power, and the inexplicable perfection that Nature hath therein shewed? How hath she bestowed all the fine Senses in a Gnat? & yet some there be lesse Creatures then they. But I say where hath she made the seat of the eyes to see before it? where hath she set and disposed the tast? where hath she placed and inserted the Instrument and Organ of Smelling? and aboue all, where hath she disposed that dreadfull and terrible noyse that it maketh, that wonderfull great sound I say in proportion of so litle a body? Can there be devised a thing more finely and cunningly wrought then the wings set to her body? Marke what long shanked legs aboue ordinary she hath given vnto them; see how she hath set that hungry hollow concavities instead of a belly: and hath made the same so thirstie and greedy after blood, and mans especially. Come to the weapon that it hath to prick, pierce, & enter through the skin; how artficially hath she pointed and sharpened it? And being so litle as it is (as hardly the finenes thereof

² Tertul. de Anima. c. 4. p. 531

² In magnis corporibus, aut certe maioribus, facilis officina sequaci materia fuit. In his tam parvis, atq; tam nullis, quae ratio, quanta vis, quam inextricabilis perfectio? Vbi tot sensus collocavit in Culice? & sunt alia distu minima. Sed ubi visum in eo praestatum applicavit? ubi odoratum inferuit? ubi veridiculentam illam & porriene maximam vocem ingeneravit? qua subtilitate penitus adacervavit: prolongavit pedum crura? disposuit itinuaculam, uti alium? avidum sanguinis, & po-

tißimum humani, si accendit? Telum vero perforando tergori, quo spicula vit ingenio? Atq; ut in capaci, cum cerni non possit exilitas, ita reciproca geminavit arte, ut fodiendo acuminatum parviter forbendoq; Fistulosum esset. Quos terebini ad perforanda robora cum sona teste dentes affixit? potissimumq; e ligno cibatum fecit? Sed turvigeros Elephantorum miramur humeros, Taurorumq; colla, & truces in sublimi iactus, Tigrium rapinas, Leonum iugas, cum rerum Natura nusquam magis, quam in minimis tota sit. Plin. Hist. l. ix. c. 2.

cannot be seene) yet as if it were of bignesse and capacity answerable, framed it she hath most cunningly for a twofold use: to wit, most sharpe pointed, so pricke and enter: and withall, hollow like a pipe for to suck in & conveigh the blood through it. Come to the Wood-worme, what maner of teeth hath Nature given it, to bore holes and eat into the very heart of hard Oke? who heareth any sound that she maketh whiles she is at her worke? and yet in wood and timber, is in a manner all her feeding. We make a wonder at the monstrous & mighty shoulders of Elephants, able to carry turrets upon them. We marvelle at the strong and stiffe necks of Bulls, & to see how terrible they will take up things & tosse them aloft into the aire with their hornes. We keepe a wondring at the ravening of Tygres, and the shag manes of Lions: and yet in comparision of these Insecta, that is, Creatures that haue no flesh, nor bloud, nor sinew, there is nothing wherein Nature and her whole power is more seene, neither sheweth she her might more then in the least Creatures of all. And thus, Beloued, haue you heard concerning the WORKES of God. You haue heard of the Powerfullnesse of those WORKES to make vs to seeke after God. It is no small comfort that the Apostle giues vs here in this place that doubtlesse he is not far from every one of vs. I wil end with that of ^b Esay, Seeke yee the Lord while he may be found: call yee vpon him while he is neer. For whosoever asketh, saith our Saviour, receiveth: and he that seeketh findeth, Mat. 7. 8. But forasmuch as there is no seeking of him (as I mean seeking now at this time) much lesse calling vpon him as he is neere vnto vs, vnlesse we be of the Church of God my next care & paines shall be to entreat God willing of the Church.

In the meane time, God so bleesse vs, and the seed that hath bene sowne, &c.

^b Esay. 55. 6.



THE CHVRCH.

Lecture 6.
April. 29.
1613.

I am come at this time according to promise to speake of the Church of God, and it is no little ioy vnto me, that I am come so soone vnto you to speake thereof. Had the distance beene so great betweene my last being here, and this time, (as it hath beene many times heretofore vpon none of the least and lightest causes) it might happily haue given occasion to some to thinke, especially had they beene popishly affected, such as I hope none are here, that I made so long delay, & took so large a respite, in regard of a bad cause which I was to vndertake, or for I meant to fall to a Non-suit. But thanks be vnto God that hath given vs so soone this opportunity, me of speaking, you of hearing, & concerning you, that I cannot say as did the Author of that Treatise, *De arbore scientie boni & mali*, in *S. Austens 9 Tome*, *I for my part am carefull to pay the debt of my speech, but I want my olde solvent Creditors*, and therefore now Beloved, of the CHVRCH. But soft, did I name the Church? Do I intend moreover to speake of it? And are we not all of vs. then like *Nabal*, or like to *Niobe* in the Poet,

Nec flecti cervix, nec brachia reddere motus,

Nec pes ut ire queat, sit & intrare viscera saxum?
that is, our hearts to die within vs, and we to become like to stones. *Audit o nomine Ecclesia, hostis expalluit* saith *Campian*, & he spake it even of vs whom he tooke for the

N 3

Churches.

*Debitum cure
sed pristinos
meos non inue-
nio creditores.*
*Aug. Tom. 9. p.
813.*

*br. Sam. 25. 37.
Ovid. Met. l. 6.*

Camp. Rat. 3.

^a Whitak. in
Camp. Rat. 3.

^f Quid tibi Pi-
sandrum, Poly-
bump. Melon-
rag. anum. Eu-
rymachus. xvi.
das. Animag.
manas. Atq. ali-
os referam. O.
vid. Epist. Pene-
lope Phylli.
S. Senec. Troas.
Act. 3. Sc. Ma-
tris quidem.

Churches enemies. *Imò erubuit Campiano*, ^e faith *Whita-*
ker: They whom you meane, were not wanne, as you say, but it
makes them rather blush, when they see so chaste and holy a
Matron so impiously, and insolently abused by you. Indeece
they are strange Woers. ^f *Eurymachus, Pisander, Antinon*
Medon; Polybus, and the rest of that whole crew of *Pene-*
lopes woers were not halfe so boisterous. But I say with
her Husband in the ^s Poet:

---Non vacat vanis diem

Conterere verbis, anchoras Classis legit.

I will not stand wording it with our Adversaries, Time, &
Tide, tarry no man. I come vnto my Text.

*And the Lord added to the Church from day to day,
such as should be saved.*

The words are the words of *S. Luke*, in the second chapter
of the *Acts*, and part of the 47 verse. For the better vnder-
standing whereof we will first of all speake of the Premis-
ses: then of the words themselves.

^b *Alnus* Aposto-
lorum nudam
quid in viden-
tur sonare bi-
storian. & nas-
centis Ecclesie
infanciam tex-
ere: sed si nove-
rimus Scriptore-
corum *Lucam*
esse Medicum
cuius laus est in
Evangelio, a-
nimadvertenti-
mus pariter om-
nia verba illius
anime languen-
tis esse medici-
nam. Hier. Prol.
Galeat. ad Pau-
lin.

ⁱ Mar. 16. 17.
^k Mark. 16. 20

The *Acts* of the Apostles ^h saith *S. Ierome*, do seeme to
show vnto vs a bare & naked history, & to declare the *Chur-*
ches infancie, but if so be we shall take notice once that the
Writer thereof was *Luke* the Physitian whose praise is in the
Gospell, we shall finde that all his words are physicke and me-
dicine to a sicke and feeble Soule. Indeece of all other we are
most beholding to *S. Luke* for this his History of the in-
fancie and propagation of the Church. That our Saviour
would build his Church, the Evangelist *S. Matthew* tels
vs, and he tels it in our Saviours words, who when *S. Peter*
had confessed that he was Christ the Sonne of God: Bles-
sed ⁱ saith our Saviour, art thou *Simon* the sonne of *Ionas*, for
flesh and blood hath not revealed it vnto thee, but my Father
which is in Heaven. And I say also vnto thee that thou art
Peter, & upon this rocke will I build my Church, & the gates
of Hell shall not overcome it, *S. Marke* ^l tels vs, how after the
Lords

Lords ascension into Heaven, the Apostles went forth &
 preached every where. And how the Lord wrought with
 them, and confirmed the word with signes that followed.
 But this is all, nor doth he so much as name the *Church*.
 No, nor *S. Iohn* neither in his Gospel, only he tels vs ^{there} *Ioh. 21. 19*
 how our Saviour bade *Simon Peter* three severall times
 feed his Lambs, & his Sheepe, not a word how he fed them
 afterwards, or how the Stock did increase. True it is in his
Revelation he discourseth of the *Church* at large. But of
 that Booke we may say as *S. Ierome* did ^{¶ Hier. ubi su-} *Toi habet Sacra-*
menta, quot verba. It hath as many misteries, as words, And ^{¶ pra.}
S. Denys to like effect. The matter [¶] saith he, of this Booke ^{¶ Euseb. Hist.}
 is farre more profound then my wit can reach vnto, & I doubt ^{¶ Ecclesi. 7. 24}
 nor but almost in every sentence of it, there lyeth hidde a cer-
 taine sense exceeding mysticall and marvelous. *S. Luke* the
 Evangelist deales more plainely, who though in his for-
 mer Treatise he doth not so much as name the *Church*, yet
 in this later he doth, and for three and twenty yeeres togi-
 ther declares vnto vs how it began, how it increased, how it
 continued in the World. In the first chapter of all then ha-
 ving declared to *Theophylus*, and in him to all vs, partlie a
 recapitulation of what he had intreated of before, & that
 by shewing generally the Subiect of his former Booke,
 namely our Saviours *Θεωματα, & Δόγματα*, his Deedes, and
 his Doctrine, and that in the first verse, more speciallie his
 Conuersing with his Disciples, and Ascension into Hea-
 ven, and that from the second to the eleaventh verse: part-
 ly a Narration of the state of the primitiue Church as then
 it stood at that time, and a pretty good while after that, in
 the rest of that first chapter, and part of this second I haue
 in hand: he comes at length to shew the fruit of a certaine
 Speech *S. Peter* made vpon an occasion that was offered
 him by some of the Iewes. Now the fruit and effect was,
 partly Speciall, partly Generall. The speciall fruit thereof
 was partly in the Iewes that dwelt in Ierusalem: partly in
 their Adversaries that saw the wonders and signes that
 were

were done by the Apostles. The generall fruit thereof was partly the community of such things as the Faithful enioied one with another, as it is in the fowre and fortith, and fīue and fortith verses: partly the praises of God, & fauour with the People as it is in the fixe and fortith verse: partly the Gods adding daily vnto the such as he purposed at length to saue, as it is in the seauen and fortith verse. And of these three points therein handled: namely Gods Addition to the Church: Gods dayly Addition to it: and Salvation of such as should be added: And the Lord added to the Church frō day to day such as should be saved. [And the Lord added to the Church.]

Being to speake of this addition, and augmentation of the Church of God, (I meane the Visible Church, for of the Church mysticall we haue now at this time no cause to speake.) We are first of all to define what the Church of God is. Concerning the true definition, and right description of the Church, much hath beene said by a many, and diuerse and sundry are the Volumes that yet are extant to this purpose. It was well observed by the Preacher that *there is no end in making many bookes, and much reading is a wearinesse of the flesh.* Doubtlesse in making bookes of this argument, there hath beene no end as yet, and a reading over but of some of them, what a wearines would it proue to your tender yeeres? I, if you please, will saue you some labour, and as *Lalius* said to *Cato*, in behalfe of himselfe & his friend *Scipio*, both of them young in yeeres, *Cato* some fowrescore and fowre, *Volumus sane, nisi molestū est, Cato, tanquam aliquā viam longam confeceris, qua nobis quoq; ingrediendum sit, istuc quo pervenisti, videre quale sit.* We would faine know of you *ō Cato* as of one that hath made that long iourney, which we also are to goe, what it is you are now come to, and hold concerning this point. I for my part haue read somewhat indeed, but when I haue oftentimes called to minde the best of that which I haue read either

¶ Vid. M. Hoo-
ker Eccles. 20.
63 §. 1. p. 126.

¶ Eccles. 12. 12

¶ *Quantum an-
num ago & oc-
togesimum, Tul-
de Seneca.*

either in *Protestants* or *Papists* concerning this point, I must needs say I never met with more iudicious lines about the *Church*, then those which our worthy *Hooker* hath left to all Posteritie. You shall haue them in full measure: and howsoever they may seeme long, yet remember that of *Martial*,

Non sunt longa, quibus nihil est quod demere possis;

¶ Martial. Ep. 77. pig. 12. Ep. 77.

Where there is not an idle word, that in no wise can be long. And ioyne vnto it that of *Austen*, *Ab sit ut multi loquium deputetur, quando necessaria dicuntur, quantalibet sermonum multitudinis, ac prolixitate dicantur.* *Aug. Retra. l. 1. p. in Prolog.* God forbid that that should be accounted too too many words, where necessarie things are spoken, be the speech it selfe never so long.

CHURCH then, "saith Reverend *Hooker*, is a word which *Art* hath devised thereby to sever and distinguish that *Eccles. Pol. l. 4. sect. 8. p. 184.* Societie of Men which professeth the true Religion, from the rest which professe it not. There haue beene in the world from the very first foundation thereof but three Religions: *PAGANISME*, which lived in the blindnesse of corrupt, and depraved nature; *IUDAISME* embracing the Law which reformed Heathenish impietie, and taught Salvation to be looked for through one whom God in the last daies would send & exalt to be Lord of all; Finally *CHRISTIAN BELIEFE* which yeeldeth obedience to the Gospell of Iesus Christ, and acknowledgeth him the Saviour whom God did promise. Seeing then that the Church is a name which *Art* hath given to Professors of true Religion; as they which will define a Man are to passe by those qualities wherein one Man doth excell another, and to take only those essentiall properties, whereby a Man doth differ from Creatures of other kindes; so he that will teach what the Church is, shall never rightly performe the worke whereabout he goeth, till in matter of Religion he touch that difference which severeth the Churches Religion from theirs who are not the Church. Religion being therefore a matter partly of contemplation, partly of action, we must de-

fine the Church which is a religious Societie by such differences as doe properly explaine the essence of such things; that is to say, by the object, or matter whereabout the contemplations and actions of the Church are properly conversant. For so all knowledges, and all Vertues are defined. Whereupon because the only object which separateth ours from other Religions is IESVS CHRIST, in whom none but the Church doth beleene, and whome none but the Church doth worship, we finde that accordingly the Apostles doe every where distinguish hereby the Church from Infidels, and from Iewes, accounting them, which call vpon the name of our Lord Iesus Christ to be his Church. If we goe lower we shall but adde unto this, certaine casuall and variable accidents, which are not properly of the being, but make only for the happier and better being of the Church of God, either indeed, or in Mens opinions, and conceits. Thus for that worthy Hooker, and no whit farther then victorious Trueth marching before, himselve like a faithfull Souldier step by step followed after. So that these things thus considered, we may without more adoe define the Church in this wise: * A COMMUNITIE OF MEN SANCTIFIED THROUGH THE PROFESSION OF THAT TRVETH, WHICH GOD HATH TAUGHT THE WORLD BY HIS SONNE CHRIST IESVS. First whereas I say *A communitie of Men*, I exclude not *Women* from the Church. No more then doth that Creed which immediately followes the Gospell, and is called *Epinicium* by

* Vid. M. Hookers Learned Discourse of Iustification, and Workes, &c. p. 13.

† In Epinio. quod post Ari. nos profugatos canere cepit Ecclesia, lumen de lumine, Deum verum de Deo. Iesum. &c. Eras. in 1. Cor. 7. p. 423.

Gal. 3. 28.

† Erasmus, that is, a song of Triumph in regard of Victory over the *Arrians* (when speaking of our Saviour, it saith, *Who for vs Men, and for our Salvation, came downe from Heaven*. It being a ruled case in the * Apostle that there is neither Iew, nor Grecian: there is neither Bond nor Free: there is nether Male nor Female: for yee are all one in Christ Iesus. Secondly, by *Sanctification*, I meane with M. Hooker a separation from others not professing as they doe. Otherwise (as he observeth) true Holinesse, that is, *Sanctification* doth not consist in professing, but in obeying the truth.

truth of Christ. Thirdly & lastly, that Truth which God hath taught the world by his Sonne Christ Iesus, I mean that Faith which the world hath beene taught, whether by Christ himselfe at the first, or his Apostle after him. Concerning which Faith Tertullian speaking in a certaine Treatise, *Regula*,^a saith he, *illius una omnino est, sola immo-*^{a Tertullian. de}
bilis & irreformabilis. The rule is one alone, only immo-^{Virg. Veland.}
 uable and not to be framed anew. What Rule that is, he^{p. 385.}
 sheweth in that place by rehearsing the *Articles of Beleeve*. Which Beleeve as you shall knowe hereafter is the Epitome of all that which the Church is to beleeue: & the Epitome againe of that Beleeve is that of the Apostle St. Paul:^b *God is manifested in the flesh, iustified in the Spirit,*^{b 1. Tim. 3. 16.}
seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receaued up in Gl'ry. So that the Church as I defin'd it before is, *A communitie of Men sanctified,* that is, separated, from all other whatsoever, through the profession of this truth. And this definition as it is *Logicall*, and according vnto rules of an Art but meane, so may it be compared very fitly to the *Law-bone* of that silly *Beast*, wherewith there were made by^c *Sampson* such *heapes up-*^{c Iudg. 15. 16.}
on heapes. For if we must thus define a Church by that which a Church essentially is, and not by those qualities wherein one Church may excell another, what meane the Papists in general, the Iesuits in particular, the great^d *Lo-*^{d Vid. D. Dr}
gicians of the world, and None-such of our daies, to forget themselues so farre in defining of the Church. Let me instance in Cardinal Bellarmine, who amongst Iesuites beares the bell. *Ecclesia*,^e saith he, *est catius hominum eius-*^{e P. 139.}
dem Christiana fidei professione, & eorundem Sacramentorum
communione colligatus, sub regimine legitimorum Pastorum,
ac praeceptis vnus Christi in terris Vicarij Romani Pontifi-
cis. The Church is a Communitie of Men tyed together by the profession of the same Christian Faith, and participation of the selfe same Sacraments, vnder the government of their lawfull Pastours, and specially of the onely

^d Vid. D. Dr
 Prideaux Ca-
 sigat. Andrea
 Eudemon Io-
 banna. c. 5. §. 6.
^e Bell. de Eccl.
 Militant. l. 3.
 c. 2.

Vicar of Christ on the Earth, the Bishop of Rome. Which Definition puts me in minde of that merriment in the
 f Poet,

f Horat. Ari.
 Poet.

*Humano capiti cervicem Pictor equinam.
 Inungere si velis, & varias inducere plumas,
 Undiq; collatis membris, ut turpiter atrum
 Desinat in piscem mulier formosa superne:
 Spectatum admissi risum teneat in Amici?*

which till some one of you english better, the rest in the
 meane time may content themselves with this :

*If to a Womans head, an Horses maine
 A Painter would annexe: and then againe
 Decke every limbe with Feathers to and fro,
 And lowest parts like Fish themselves should show,
 My Friends, were you ~~would~~ ^{advised} to this sight,
 Could you refraine? would you not laugh outright?*

f Dan. 2. 33.

Now such a Picture as that should be, such a Definition
 this is. It puts me in minde of Nabuchadnezzars Image,
 whose Head was of Gold: his Breast and his Armes of Sil-
 ver, his Belly and his Thighes of Brasse, his Legs of yron, &
 his Feet were part of yron, and part of Clay. A community
 of Men, ther's the Gold: Tied together by the profession of
 the same Christian Faith, ther's the Silver: And participa-
 tion of the selfe same Sacraments, ther's the Brasse; and as
 Bellarmine vnderstandeth Sacraments it is Brasse indeed,
 or rather Copper: Under the government of their lawfull
 Pastors, ther's the yron: And specially of the only Vicar of
 Christ on the earth the Bishop of Rome, their's part per
 pale, part of yron and part of clay. It puts me in minde of
 that of the h Preacher, Dead flies cause to styncke, and pu-
 trifie the ointment of the Apathecary: so doth a litle folly him
 that is in estimation for wisdom and for glory. Surely this is
 not a litle folly in him that is in such estimation for wise-
 dome

h Eccles. 10. 1

dome and for glory to make vs such a Definition. What? No more Church there, where the Bishop of Rome is no more? Must we participate of your Sacraments, your Pastors, your Pope, or shall we not else be of the Church? Indeed¹ saith *Iob* to his three friends, *bécause that yee are the people only, wisdome must die with you*. Because you forsooth are the only *Catholickes*, the Pope the only *Vicar of Christ*, the Church must die with you. I will not say Beloved, as¹ followeth: *But we haue understanding as well as they, and are not inferiour vnto them*. Comparisons be odious. But as *Campion* comes vpon vs, when we speak of the mysticall Body of Christ, which is his Church too: *Qua Scriptura, qua sensu, qui Patres hoc penicillo depingunt Ecclesiam?* So let vs be bold to aske of *Bellarmino*; what Scriptures? what sense of Scriptures, which of the Fathers trow we describe the Church in this sort? The Church is *Senferat in* tearmed by the witnesse of *Iesuits* themselves, doubtlesse *Scripturis tum* of *Campion*, *A fruitful, vinyard, a high Hill, a direct Path*. *Propbetici, vñ* the only *Dome*. What? & was that *Vinyard* then, that *Hill*, that *Path*, that *Dome*, when all that was first spoken, vnder the government of the Bishop of Rome, when as himselfe *mentionem: vñ* was not extant then, and yet the Church then was? After- *cari civitatem* wards when there was the *East Church*, as also the *West*, *sanctam, fructi-* and the *Easterne Churches* for causes best knowne vnto *feram vineam,* themselves, did separate themselves from the *West Church* *montem excel-* & refused the Bishop of Romes iurisdiction, came so many *sum, directam* millions of Souls presently, & so great a part of the whole *viam, columbā* world, not to be so much as of the Church? You O *unicam &c.* *Romanists* that heare *S. Paule* asking the question to the Ro- *Camp. Rat. 3.* *manes*, nay thundering it out vnto them? *Tu quis es qui in-* *o Paulum Apo-* *stolum proferā,* *dicas alienum servum?* Who art thou that iudgest an other *quoniam quoisel-* *cunq; lego, vide-* *or mibi nō ver-* *ba audire, sed* *tonitrua. Hie-* *ron. adversus* *Iovin. Apol.* *P Rom. 14. 4.* mans *Servant*? Dare you not iudge only, but condemne, I, & damne to the pit of hell, so many millions of Gods Ser- vants, and all for they are not vnder the regiment, & rule of the Bishop of Rome?

¶ *Tantane vos generis tenuit fiducia vestri?*

*Iam caelum terramq;, De i sine numine, ventis
Miscere, & tantas audetis tollere moles?*

Dare you oh you Romanists? dare you do thus, and thus?
But what do I speake to them that heare not, or care not
what is spoken? I returne vnto your selues.

Bellarmino you see is at a point to acknowledge no
Church at all, to be a Church vnlesse forsooth it be vnder
the Regiment of the Bishop of Rome. Even so is *Turrian*,
and so are others, and therefore frame they their Definitio-
of the Church accordingly. More like a Scholler yet *Sr*
Thomas More, who howsoever he loved the Pope and his
Supremacy no man better, (*Greater love then this, hath no
man* *saith our Saviour, when any man bestoweth his life for
his friend*) yet never brought either of the into the Church-
definition, whether because he would not entangle
the matter with two questions at once, as *he* himselfe
would make vs beleue: or which is more likely in very
deed (though he himselfe say not so much) for he saw such
a definition so disagreeable to the Church when it was e-
qually governed by fowre Patriarkes. He then *defines* it
thus: *Gods Church is a Congregation of People gathered into
his Faith.* And *Faith* saith he, *is the first substantiall differ-
ence discerning christian men from heathen, as Reason is the
difference dividing Man from all kinde of brute Beasts.* Mark
I pray you, *The first substantiall difference, and, As Reason.*
And why not the only substantiall difference then, if as
Reason, and so should there need no more seconds to the
essence of the Church, then there doth to Reason, his own
instance there given, towards the definition of a Man? But
thus farre yet were not much amisse, and as it is, it is farre
beyond the definition of *Bellarmino*. But here's the spight
again that *Sr Thomas* like a right *Englishman* not let-
ting it alone while it is well, will bee still tampering more
and more with it, till at length he marre all. For had he
meant by *Faith* the *Twelve Articles of the Creed* onlie
which are indeed the Summe of Faith, and as *S. Austen*
speakes

Wid. Sadeel.
Oper. edit. 1593
p. 564. Col. 1.

Ioh. 15. 13.
Sr. Tb. Moore
against Tyndal
l. 5. oper. Aug. p.
615.
T. Tb. Moore
Dial. l. 1 c. 21.
Oper. Aug. pag.
148.

Being very
Englishmen, ne-
ver ceasing pic-
ling about their
bow and shafts,
difference dividing
Man from all kinde
of brute Beasts.
Mark
when they be
well, but either
with shoring
& pyking their
Bowes, or else
with new sea-
shoring, peeing
and heading
their shafts, can
never haue
done, until they
be stark mad.
Asch. Schoole of
Shooting. l. 2. fo
11. b.

7 speaks: *The foundation of the Catholicke Faith wherev-* ^{7 Fidei Carbo-}
on the Churches frame doth arise, built by the hands of the ^{lica fundamen-}
Apostles, & also of the Prophets: we might indifferent well ^{tum super quod}
agree with him, & the question were neere at an end. But ^{adificium sur-}
when he is still piddling with it, and tels vs how he meanes ^{vexit Ecclesie}
by Faith, that we should forsooth beleue that ^{construēti ma-}
mony is a Sacrament, that the Sacrament of the Altar is the ^{nibus Apostolo-}
very body of Christ, that Priests may not wed Nunnnes, or to ^{tarium. Aug. de}
speake in his owne merry phrase that ^{Symb. ad Catac.}
not marrie Maide Marian: who sees not the good pale ^{Tom. 9. p. 770.}
of milke he gaue vs even now, turn'd downe againe with ^{Moore. 1b. p.}
his heeles. I perceiue that of Ieremie is too too true, ^{665.}
the blacke More change his skin? Or the Leopard his spots? ^{619.}
St Thomas hath only his Teeth white, all is els as blacke as ^{1er. 13. 23.}
coale. Now then having seene what the Church is by our
owne definition given, and that our owne definition is by
all likelyhood so much the better, for that that of our Ad-
versaries is so bad, let vs now come vnto those three
points I told you of at first: the first and formost whereof
was, of Gods addition to the Church. And the Lord ad-
ded to the Church.

How the World stood affected at that time, was inti-
 mated vnto you before, when I told you from *Mr Hoo-*
ker, of Paganisme, and Iudaisme, and Christian Religion.
 Indeed the two former *Paganisme, & Iudaisme,* were whe-
 time was the two graund Religions of the world: *Paga-*
nisme which liued in the blindnes of corrupt, & depraved
 nature: *Iudaisme* embracing the law which reformed hea-
 thenish impiety, and taught salvation to be looked for
 through the *Messias* that was to come. Howbeit when at
 the length the *Messias* indeede was come, and God had
 sent forth his Sonne made of a Woman, and made vnder
 the law that hee might redeeme them which were vnder
 the law, and they despised him when he came, ^{c Gal. 4. 4.}
unto his owne, and his owne received him not, ^{d Ioh. 1. 11.}
 then as there was long warre: saith the Scripture, betweene the house
 of

of *Saul*, and the house of *David*, but *David* waxed stronger; and the house of *Saul* waxed weaker: right so was it in this case, though not by dint of *Sword*, as that was, yet by vertue of the *Word*, which is lively & saith the Apostle, & mightie in operation, and shewper indeede then any & *Sword*, and entreth through even vnto the diuiding asunder of the Soule and the Spirit, and of the ioints, and the marrow, and is a discerner of the thoughts, and the intents of the heart. So the Apostle to the *Corinthians*, The weapons of our warfare are not carnall, but mighty through God to cast downe holds, casting downe the imaginations, and everie high thing that is exalted against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ. And thus were many of the Jewes brought into this captivity, and a many more of the Gentiles,

¹ Senec. Troas
Act. 4. Sc. Qui-
cung hymen.
¹ Ioh. 8. 36.

^m Communion
Booke Collect
for Peace.
ⁿ Esay. 44. 1.

Quos singulos hic casus excelsomagis

Solio reponit: profuit multis capi.

who had they not thus beene captivated, had never beene truly free. It was our Saviours own¹ saying, *If the Sonne shall make you free, yee shall be free indeed:* and you knowe it is a passage in one of our dayly Prayers, ^m whose service is perfect freedome. But to returne vnto my purpose.

First concerning the Jewes, how they were to be added to the Church, divers & sundry are the testimonies, which the Prophets haue to that purpose, I will content my selfe with some few. First the Prophet ⁿ Esay, *Heare o Iacob my servant, and Israel whom I haue chosen. Thus saith the Lord that made thee, and framed thee from the wombe; he will help thee. Feare not O Iacob my Servant, and thou righteous who I haue chosen. For I will powre water upon the thirstie, and floods upon the dry ground: I will powre my Spirit upon thy seed, and my blessing upon thy Buds. And they shall growe as among the grasse, and as the Willowes by the rivers of waters. One shall say I am the Lords: another shall be called by the name of Iacob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel. And a-
gaine*

gaine in another^o place, Heare yee me O house of Iacob, & all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of me from the birth. Therefore unto old age I the same, even I will beare you unto the hoary haire: I haue made you, and I will also beare you, and I will cary you, and I will deliver you. And againe in a third place: Thus saith the Lord God, even God that pleadeth the cause of his people; Behold I haue taken out of thy hand the cup of trembling, even the dregs of the cup of my wrath: thou shalt drinke it no more. So also the Prophet Ioe: ¶ Be glad yee children of Sion, and reioyce in the Lord your God; for he hath given you the rayne of righteousness, and he will cause to come downe for you the rayne, even the first rayne, and the latter rayne in the first moneth. And the Barnes shall be full of wheat, and the Presses shall abound with wine, and oyle. And againe a little after: Yee shall also know, that I am in the midst of Israel, and that I am the Lord your God, and none other, and my people shall never be ashamed. And afterward will I powre out my spirit vpon all flesh: and your Sonnes, and your Daughters shall prophesie, your olde men shall dreame dreames, and your young men shall see visions. And also vpon the Seruants, and vpon the Maids in those daies wil I powre my Spirit. All which and that which followeth there to haue beene spoken of the Iewes, witnesse S. Peter in this Chapter, at the nine & thirtieth verse: I omit fundry other places throughout the Prophets concerning this purpose; such as are willing to see more, I referre them to *Urbanus Regius*, of Christ his Sermon going to Emaus.

Secondly concerning the *Gentiles* (for so the Iewes call'd all the world except the Iewes) the Prophecies were as many, or rather a many more then were concerning the Iewes. The Prophet Esay hath not a Chapter almost, but it entreateth more or lesse of the vocation of the Gentils: as the 2, the 9, the 11, the 18, the 42, the 45, & a many besides. I will content my selfe with a place or two. For what need we endeavour, saith Irenæus, to drinke vp the whole

Esay, 46. 3.

Esay, 51. 22.

Ioe. 2. 23.

V. 27.

Imprinted
1612. p. 72. and
159. and 195.

Nec enim oportet, quod sollet dici, uniuersum ebibere mare, cum qui uelut discere quoniam aqua eius falsa est. Irenæus aduersus Heret.

lib. 2.

- Sea to see whether the water thereof be salt or no seeing a very few drops will serue the turne. First then the Prophet Esay^a saith, *Reioyce O barren that didst not beare: breake forth into ioy, and reioyce thou that didst not trauaile with child: for the desolate hath moe children, then the married wife, saith the Lord. Enlarge the place of thy tents, & let them spread out their curtaines of thy habitations: spare not, stretch out thy cords, and make fast thy stakes. For thou shalt encrease on the right hand and on the left, and thy seed shall possesse the Gentils, and dwell in the desolate Cities. And againe in another^x place, Is it a small thing saith the Lord, that thou shouldst be my Seruant to raise up the Tribes of Iacob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentils, that thou maist be my saluation vnto the end of the world.* This it was that our Saviour himselte said in the 7 Gospell of S. Iohn, *Other sheep I haue also which are not of this fold: them also must I bring, and they shal heare my voice; & there shal be one sheepfold, & one Shepheard.* Wherevpon the Apostle to the Ephesians, speaking of the Ephesians when as they had bene Gentils,
- ^a Ephes. 2. 12. *Yee were,*^x saith he, *at that time without Christ, and were aliens from the Common-wealth of Israel, & were strangers from the covenant of promise, and had no hope, & were without God in the world. But now in Christ Iesus yee which once were farre off, are made neere by the blood of Christ. For he is our peace which hath made of both one, and hath broken the stop of the^a partition wall, in abrogating through his flesh the haired, that is the law of Commandements which standeth in ordinances for to make of twaine one new man in himselte, so making peace. His conclusion^b there is, Now therefore you are no more strangers and forrainers, but Citizens with the Saints, and of the household of God, & are built vpon the foundation of the Apostles, and Prophets, Iesus Christ himselte being the chiefe corner stone, in whom all the building coupled together groweth vnto an holy Temple in the Lord. And of this ranke we are, English, Irish, Dutch, Danes, French, Itali-*
- ^a In osculum recipit utrumq; parietem de diuerso veniente
- Aug. de verb. Apost. Ser. 13. p. 116.
- ^b Ephes. 2. 19.

Italians, & whatsoever Nations else haue put on this robe of Christianitie. *Of a truth*, ^c saith S. Peter, *I perceau* ^d Et de Hieron. *that God is no acceptor of Persons, but in every Nation, solymis, & de* ^e Britannia *he that feareth him and worketh righteousness is accepted* ^f qualiter patet *with him*. The Court of Heaven, ^d saith S. Jerome, lies ^g aula cœlestis. *as open to Great Britaine*, as it doth vnto Ierusalem. And ^h Hieron. ad Pau- *againe a little before*. The Earth is the Lordes, ^c saith ⁱ linum de institu- *he*, and all that therein is. After that the fleece of Iu- ^k tione Monachi. *ry being dry*, the whole world besides was wet with ^l Domini est *heavenly dew*, and many comming from East and West, & ^m terra & pleni- *rested in Abrahams bosome*, the Lord left to be knowne ⁿ tudo eius. Post- *in Iury only*, and to haue his name great in Israel, but the ^o quam siccato *found of the Apostles went out into all lands*, and their ^p Iudeæ vulture, *words into the ends of the world*. Such as are desirous to ^q universus orbis *see more concerning the Vociō of the Gentils*, I referre ^r cœlesti vore per- *them againe to Urbanus Reginus his excellent* ^s susus est, & *Treatise* ^t multis de Orien- *to this purpose englished by Mr Hilton sometime Schoole-* ^u te & Occiden- *Master at St Anthones*. And thus much of the first point, ^v te venientes, ye- *of Gods Addition to the Church*: I now come to the ^w cubuerunt in s- *second*, and *third*, Gods dayly addition to it, and the Salvati- ^x on Abrabæ: de- *on of such as should be added therevnto*. I shall be verie ^y sit notus esse *in briefe in both*, and all for I haue already beene so long a- ^z tantum in Iu- *bout the First*. And the Lord added to the Church from daie ^a dea Deus, & in *to day, such as should be saved*. [From daie to daie] ^b Israel magnum *in briefe in both*, and all for I haue already beene so long a- ^c nomen eius: sed *bout the First*. And the Lord added to the Church from daie ^d in omnem terrā *to day, such as should be saved*. [From daie to daie] ^e exiuit sonus A- ^f postolorum, &

Our Saviour that said in S. Iohn's & Gospell, of God his ^g in fines orbis *Father*, *No man can come to me, except the Father*, which ^h terre verba ea- *hath sent me*, draw him, ⁱ rum. Hier. ubi *hath sent me*, draw him, ^j supra. *hath sent me*, draw him, ^k Printed long *hath sent me*, draw him, ^l As Moses, ^m saith he, *lift up the Serpent in the wildernes* so agoe, & againe ⁿ must the Sonne of man be lift up, that whosoever beleeverth in ^o reprinted, 1612. *him should not perish, but haue eternal life*. That our Saviour ^p See it more ef- *thus had beene lifted vp*, that is vpon the Crosse, and after- ^q pecially, p. 115. *wards lifted higher*, that is, into heaven, whenas S. Luke & p. 128. b. ^r wrote these words, the Apostle S. Peter declareth partly ^s 1 Ioh. 6. 44. *in the fowre and twentieth*, partly in the three & thirtieth ^t 1 Ioh. 12. 32. *in the fowre and twentieth*, partly in the three & thirtieth ^u 1 Ioh. 3. 14.

1st Vid. M. Fen-
tons answer to
Alab. Motiues
Moi. 4. p. 20.

verses of this very chapter we haue in hand. It remained now that like a load-stone he should draw the world vnto him, and in very deed he so did. His populous inheritance by that drawing was promised vnto him ¹ P^{sa}. 2. 8, discovered by Daniel to replenish the Earth, Dan. 2. 44. surveyed by Esay from the East to the West, Esay 49. 12: possessed by the Apostles frō Ierusalem to the worlds end, as the effect hath declared. For,

2nd V. 12. En. 1.

^m *Quæ regio in terris horum non plena laboris?*

What Region? what Coast? what quarter of the World? nay what nooke did not ring of their labours? It was our Saviours commission to them, *Go yee into all the world, and preach the Gospel to euerie creature*, Mark. 16. 15, and as much in effect by S. Paule was acknowledged to haue bin done, *I thanks my God*, saith he, *through Iesus Christ, because your faith is published throughout the whole worlde*; Rom. 1. 8.

3rd Vid. M. Fen-
ton ubi supra.

Where by the way, Beloved, we are to note, that al that hath beene spoken concerning Adding to the Church, is not so to be taken, as if the Church should at once, in any one age, enioy these large Dominions, no not in the most flourishing age, but only in succession of times. *Not at once like the Deluge* ⁿ saith a worthy Divine of our daies, *covering the face of the Earth, but as the water-floods in course, winning ground in one place, and loosing it in an oïher, dried up at Ierusalem, and Samaria, before it haue watred the ends of the earth: though in some ages full bancke, in some at a lower ebbe, specially when it is pestered with heresies, and schismes, prophesied to come in the later daies*. But thus much briefly of the second point. I come vnto the third, namely the Salvation of such as should be added to the Church. And the Lord added to the Church from daie to day such as should be saved. [Such as should be saved]

62. Pet. 2. 15,
2 Rev. 2. 14.

It was even Balaam's desire, that Balaam of whom S^c Peter otels vs, how he loved the wages of vnrighteousnes, & our Saviour in the p. Revelation that he taught Baalas

to put a stumbling block before the children of Israel, that they should eate of things sacrificed vnto Idols, and commit fornication: it was I say even *Balaams* desire, that he might be saved in the life to come. *Let me die the death of the righteous* saith he, *and let my last end be like his.* Vn- willing he was to liue the life of the righteous, yet would he faine haue died their deaths. He knew belike the effect of that which the Preacher said, *If the tree do fall toward the South, or toward the North, in the place that the tree falleth there it shal be.* Indeed the desire of immortality, saith Reverend *Hooker*, and of the knowledge of that whereby it may be obtained, is so naturall vnto all men, that even they who are not perswaded that they shall, do notwithstanding wisly that they might know a way how to see no end of life. And because naturall meanes are not able still to resist the force of Death; there is no People in the earth so savage, which hath not deuised some supernaturall helpe, or other to fly vnto for aide and succour in extremities against the enemies of their liues. A longing therefore to be saved, saith he, without vnderstanding the true waie how, hath bin the cause of al the superstitions in the world. We, Beloued, as we may long with others, so which a many others haue not, we may (if so be we will) haue our longing saved. How? By being ioined to the Church of God, and by harkning vnto such as truely shew vs the way of Salvation. Concerning whom we need not now the testimony of a Damsel posselt with a spirit of Diuination, who yet spake the truth, *Act. 16. 17, These men are the Seruants of the most high God, which shewe vnto vs the way of salvation:* but we haue the testimony of *S. Luke* himselfe, who, as I noted vnto you out of *Serom*, how soeuer he seemes to write a bare and naked history, yet so sets downe his words, as that they are *Physicke & medicine* to a sicke and feeble Soule. Now among al his words to that purpose, these no doubt of salvation by being added to the Church, are not the least to be accounted of: for this doubtlesse as it is the way, so

1 *Moriatur anima mea morte iustum, & sicut ant nouissima meorum similia.* Num.

23. 10.

2 *Eccles. 11. 30*

3 *M. Hookers*

Learned Dis.

course of Iusti-

fication, works

&c. p. 30.

Nos habentes
 pro Nave Ec-
 clesiam, pro Gu-
 bernaculis Civ-
 item, pro Guber-
 natore Christi,
 pro Prora Pa-
 trem, pro Vento,
 Spiritum San-
 ctum, pro Velo
 gratiam, pro
 Nautis Aposto-
 los, pro Navi-
 gantibus Pro-
 phetas, pro Ma-
 ri vetus Testa-
 mentum & no-
 vum commit-
 tamus nos Pela-
 gi profundo ad
 perquirendam
 in Scripturis di-
 vinit margeri-
 tam latentem.
 Chrys. Tom. 3.
 Hom. de Cruce
 Dominica Edit.
 Bas. 1547. p.
 337. Edit. Pa-
 ris. 1556. p. 757
 a M. Gossen
 bis Trumpet of
 Warre. p. F.
 Rom 10. 18.
 7 Luk. 2. 14.
 2 Luk. 12. 33.
 a 1. Cor. 13. 1.
 b Heb. 6. 19.
 c 2. Cor. 4. 8.
 d Humphred in
 Camp. Rat. 3. p.
 208.
 e M. Hooker
 Eccles. Pol. l. 5.
 §. 68. p. 185.

there is no other way but this. And therefore we say not
 with *S. Chrysostome* only that the Church is a Ship, whose
 Tackle is the *Crosse*; whose Maister, our *Saviour*; whose
 Foredecke, *God the Father*; the Gale of Winde, the *Holy*
Ghost; *Grace*, the Sailes; the *Apostles*, the Marriners; the
Prophets, the Fraught; the *Old and New Testament*, the sea
 wherein it sailes: but a little more fully with one of our
 owne, that there is a *Man of warre*, and in this *World* a ve-
 ry sea of troubles, vnder saile. Whose Maister is *Christ*;
 whose Mast, his *Crosse*; whose sailes, his *Sanctimony*; whose
 Tackle, *Patience*, & *Perseverance*; whose Cast Peeces, the
Prophets, *Apostles*, and *Preachers*; the sound of who hath
 beene heard over all the whole world; whose Mariners
 be the *Angels* singing their *Celestimate*, & Glory bee to
 God in the high heavens, and peace in earth, and towards
 men good wil, whose Fraught is, as the *Soules* of iust Men,
 of Women, and Children; so the rich *Gifts*, & *Donations*
 bestowed vpon Churches, and Colledges, bound vp in
 bags that shall never perish, or wax old; whose Rudder,
 is *Charity*, for all the motions, and actions of the Church
 are wrought in loue; whose Anchor, is *Hope*; whose
 Flag in the top of her is *Faith*, and the word written in it,
 PREMIMVR NON OPPRIMIMVR, that is, we are cast
 downe, but we perish not. We say againe it is the *Arke* of
Noah, and all without this *Arke* what is it else, d saith a
 good old Doctor and sometimes a worthy President of
 one of our Colledges, nisi pontus, & aer, imo aeris, & lucis,
 & vite privatio, Water and Ayre, nay a depriving of vs
 quite both of ayre, & light, and life it selfe. Howbeit here
 we are to note with Reverend *e Hooker*, that howsoever
 the privilege of the *Visible Church* of God, is to be here-
 in like the *Arke* of *Noah*, that for anything we knowe to
 the contrary, all without it are lost Sheepe, yet in this was
 the *Arke* of *Noah* privileged above the Church, that
 whereas none of the which were in the one could perish,
 5. numbers in the other are cast away, because to eternall
 life

life our profession is not enough. Many things exclude from the kingdome of God, although from the Church they separate not.

And thus, Beloued, haue you heard of the Church. You haue heard of Gods adding to it, of his adding to it daily, and of the Salvation of such as are added therevnto. My promise was when I shew'd you my Method, which I meant to obserue, how when I came to speake of the Church, and to shew what that was, I would distinguish her first from *Paganisme*, and *Judaisme*, the two grand Religions of the old world: secondly from *Turcisme* and *Papisme*, the two smoaking firebrands of this world. It is requisite I now performe it, and though it be a labour of many *Leaues*, yet shall you see I wil absolue it not in over many *Lines*.

First then concerning *Paganisme*, you are to know that the word *Pagans* properly signifieth *Country People*, and therefore, *s* said *Perfius* of himselfe,

--- Ipse semipaganus.

Ad sacra vatunum carmen affero nostrum.

Semipaganus,^h saith an Interpreter, that is, *Semirusticus*,^h *Ioan. Britan.* *Corrudis Poeta*. And *Pagans*, saith he, comes of *Pagus* a Village: *Pagus* from the Greeke word Πῡνῡ, that signifieth Springs, or Fountaines by reason that about such Springs Villages commonly were first placed. You knowe how necessary water is where any dwelling is to be. And we read of the Daughter of *Caleb*, how when she came vnto her Father, *Giue me a blessing*,ⁱ saith she, *for thou hast giuen me the South Country: giue me also Springs of water*. But to returne vnto my purpose.

Pagans properly signifying *Country People*, when Religion first of all tooke place in Cities, *Paganus* in common speech, came to be vsed for Infidels, and Vnbeleeuers, such as are vsually called the *Heathen*. Now the Religion of the *Heathen* was to worship their Gods in Stocks and in Stones, and therefore the Prophet *David*, *As for the*
images.

s *Perf. in Satyr.*
Prol.

ⁱ *Iosh. 15. 19.*
Iudg. 1. 15.

ⁱ *Vid. M. Hoo-*
ker. Eccles. Pol.
15. 80. p. 250.

Pl. 135. 15. *Images of the Heathen*, ^m saith he, *they are but Silver and Gold, the workes of mens hands. They haue mouthes, & speak not: eyes haue they, but they see not. They haue eares, and yet they heare not: neither is there any breath in their mouthes.* They that make them are like vnto the, & so are al they that put their trust in them. Had you taken vpon you to tell the thereof, and what stupiditie it had beene, reasonable creatures as they were, to fall down before vnreasonable, nay to worship such base stuffe, Stocks and Stones, their answer would haue beene as S. Austen, and Arnobius relate it to vs: ^u *I worship not that stone, neither that same Image that is without sense: for neither could your Prophet knowe, that they haue eyes, and see not, and I my selfe be ignorant that that Image hath no soule, nor sees with the eyes, nor heares with the eares. Wherefore I doe not worship that; but I adore what I see, and serue him whom I see not. And who, will you say, is that? A certaine invisible Power, that hath the tuition of that Image. And againe in another place: They adore quod visseme to be of a more refin'd Religion which say, I worship neither the Image, nor the Spirit, good, or bad, but by a corporall shape and similitude I behold the signe of that which I ought, and am bound to worshipping. So P Arnobius: Neither doe we worship Brasse, nor the matter of Gold or Silver, neither any other matter, wherewith images are made, doe we esteeme the by themselves to be either Gods, or religious Oracles, but in these things we worship and reverence those, whom a sacred consecration hath thither brought, & made as it were to impure of those images of the workeman. Now Lactantius tells vs in the Churches behalfe, that she hath no Images: Non est dubium, ^a saith he, *quin religio nulla sit, ubicunq; simulacrum est.* Doubtlesse there in that place is no Religion at sed per effigiem all where ever there is an image. And Arnobius or. Minu- corporalem eius rei signum intueor, quam colere debeat. Aug. in Ff. 113. p. 898. P Neq; nos gra, neq; auri argentiq; materias, neq; alias quibus signa confirmi, eas esse per se Deos, & religiosa deuenimus numina; sed eos in his colimus, eosq; veneramur, quos dedicatio inseri sacra, & fabrilibus efficit inhabitare simulacris. Arnob. aduers. Gentes. l. 5. p. 199. ^a Lactant. Divin. Instit. l. 2 c. 19.*

thus Felix rather, to the selfe same purpose: *Quod simulachrum*, saith he, *Deo fingam, cum, si recte existimes, sit Dei homo ipse simulachrum*? What image shall I make to represent God thereby, since if we take it aright, Man himselfe is God's Image? *Paganisme* and the Church then no better agree then Fire and Water, Heat and Cold, when they are both of them in extremitie. They were the Apostle S. Pauls^r questions, *What concord hath Christ with Beelial? or what part hath the beleener with the Infidel? & what agreement hath the Temple of God with Idols?*

^r *Arnob. aduer. Genl. l. 6. p. 129*

^r *2. Cor. 6. 15.*

Judaisme comes somewhat neerer, the doth *Paganisme*, to the Church, in regard of that it hath beene. For if we respect the time past, of every Forrest of the earth, and of all the trees thereof it was the only *Vineyard*, and of all the lands of the world the only *Pit*, & of all the flowres of the ground, the only *Lilly*, and of all the depths of the sea, the only *River*, and of all builded Cities, the only *Sion*, and of all the fowles, the only *Dove*, and of all the cattle, the only *Sheepe*, and among all the multitude of people, the onely *People*: & yet now at this time, this *Vineyard*, it is destroyed, this *Pit* is filled vp, this *Lilly* is faded, this *River* is dried, this *Sion* decayed, this *Dove*, this *Sheepe*, this *People* slaughtered, & they that are now left, they are *Reliquie Danaum*: the reliques and remnant of a People, whome God in time may call; it is the Apostle S. Pauls^r *Spero*. In the meane time it may be said of them as Iacob said of Ruben: *7 Ruben mine eldest Sonne, thou art my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Thou wast light as water: thou shalt not be excellent, because thou wentest up to thy Father's bed: the didst thou defile my bed, thy dignitie is gone.* I, as the case now standeth, we are to haue so little correspondence with them for all they are our elder^r Brethren, that the Apostle S. Paul^s tels vs plainly, that if to be we be circumcised (a point they glory in, nothing more) *Christ shall profit vs nothing.*

^r *2. Eld. 5. 23.*

^r *Virg. Enl. l. 1*

^r *Rom. 11. 23*

^r *Gen. 49. 3.*

^r *Exod. 4. 22.*

^r *Gal. 5. 2.*

Ab. & Men.
p. 736. Col. 2.

Ab. & Men.
p. 124. Col. 2. &
p. 737. Col. 1.

M. Purchas
Pilgrim. l. 3. c.
10. 11. 12. 13
and 14.

W. G. Ford,
Both Williams,
and yet none of
those hundred
& ten Knights,
all Williams, &
at one Table, at
Henry the Duke
of Normandy's
Feast in France.

Montaignes Es-
saies. l. 1. c. 46.
Gen. 49. 11.

Turcisme is a mingle-mangle of *Judaisme*, and *Herese*. Mahumer their great Prophet was ^b borne in *Arabia*. His Father was a *Syrian*, or a *Persian*, his Mother an *Ismaelite*, which *Ismaelites* being a people of *Arabia*, were called then *Agarens*: which tearme Mahumet afterwards turned to the name of *Saracēs*. It is thought that *Sergius* a Nestorian was a great doer with Mahumet in contriving of his *Alcoran*. At length this kingdome of the *Saracens* began to be ^c conquered by the *Turkes*. Which *Turkes* after they had overcome them, and made their power large and mightie both in *Asia* and *Europe*, began to divide their Kingdomes and Countries amongst themselves. But whē they could not agree, but with deadly war contended for the bounds of those kingdomes and Dominions, in the meane time foure of the principall Families conquering and subduing all the rest, parted the whole Empire amongst themselves. And yet they also nor so contented, fell to such cruell hatred, contention, warre, & slaughter, that there was no ende thereof, vntill the remnant of the ancient *Turkes* was vtterly rooted out. So that there are few now remaining which are *Turkes* indeed by birth & blood, but the state of their great Empire is vpholden by the strength and power of Souldiers, which haue beene *Christians*, and now are turned to Mahumets Religion. It would aske a long time to tel you of those points that are contained in their *Alcoran*, but it is needlesse now at this time; and therefore whosoever will see more of them, as also of their Religion, I refer them to *M. Purchas* his ^d Pilgrimage, who tells of *their* opinions, *their* religious places, *their* Monasteries, *their* Liturgy and Circumcision, *their* Sepulchers, Funerall rites, & Opinions touching the dead, *their* religious Votaries, & *their* Saints, *their* Priests.

There were of the Popish ^e Catholikes, Sonnes of *Zeruah*, *Simson* and *Leui*, Brethren in euill, the instruments off^f crueltie are in *their* habitations, whose fingers were speares,





speares, and arrowes, &c their *pennes* sharp swordes; that would make these Turkes and vs in a manner all one; and therefore fram'd a Booke whose Title forsooth was; *Calvinio-Turcismus*, but they got nothing by that bargain. For a worthy^h *Hector* of ours having answered that Booke, every Chapter of it, every Leaf, prefixed another thereunto, and to giue them an *Oliver* for a *Rowland*, or rather (as speaks our Saviour) *with what measure they measured, so measure to them againe*, he on the contrary called his Treatise, *Turco-Papismus*, which for ought wee can heare of, goes vnanswered to this day. But now of *Papisme*.

I call *Papisme* all that filthinesse and corruption of Doctrine, which the Church of Rome, vnder the authority of the Bishop of Rome their Pope, and other factious Heads among them, hath gathered together these many yeares, and now maintaines at this day against the Ancient, Apostolicall, and truly Catholike Church of Christ. *The kingdom of heauen*, saith our Saviour, *is like vnto a man which sowed good seed in his field. But while men slept, there came his enemy and sowed tares among the wheat. Doubtles these Tares haue beene sowne as in a many Christiā Churches, so especially in the Church of Rome; which are now growne to that head, that they haue overtopp'd the other seed, & seem to beare the sway alone. For neither doth that Church now teach the Faith purely; or administer the Sacraments sincerely, or Pray religiously, & aboue al, is Idolatrous. For First concerning the Faith of Christ, how impurely do they teach it? m Planting Superstition instead of Religion; Pride instead of Modestie; Doubting instead of Trusting; a Pharisaical Vanitie instead of Christian Pietie, that is (in a word) Vnfaihsfulnesse instead of Faith. Concerning the Sacraments, how haue they been increased by the in number, impaired in vertue, depraved with errors, polluted with ceremonies? Concerning Prayers, how irreligiously, like Parrats & Popiniayes do they pray? praying likewise for the Dead who neede not their Prayers?*

Psal. 57.5.

M.D. Salisb.

Mat. 7.2.

Mat. 13.24.

M.D.D. Ray.

The. Angl. 2.

729.

Jer. 2. 27.

• Vid. M. Hooker's learned Discourse of Iustific. Works &c.

p. 4. Hereticks haue iustly beene hated as branches cut off frō the Body of the true Vine, yet onely so farre forth cut off, as their Heresies haue extended.

M. Hooker Eccl. Pol. l. 1. c. 10. p. 187

Hereticks are not vterly cut off from the Visible

Church of Christ, If the Fathers doe any where, as oftentimes they doe, make the true Visible Church of Christ, & Heretical companies opposite, they are to be construed, as separating Hereticks not altogether from the company of Believers, but from the fellowship of sound Believers, Hooker lb. l. 1. § 1. p. 130: That which sepa-

reth vterly, that which curbeth off cleane frō the Visible Church of Christ, is plaine Apostasie, direct denial, vter reiectiō of the whole Christiā Faith. Hooker l. 5. § 68.

p. 186. P. Ac ne mihi longis rationibus disputandum sit, nos Pauli auctoritate contentos esse de-

bet, qui Antichristus in Templo Dei sessurus promittitur. Quamquam & hoc rationibus satis vali-

de me probasse puto, Ecclesiam licet semiruptam, imo si labes diripiunt ac deformem, aliquantula-

men moram in Papam. Calvin Lelio Zorino Italo Ep. 104. ¶ Si de Christi officio, & quarenda

in Christo salute agatur, quo tanquam iugulo corpori caput, Ecclesie Christiā coniungitur, meri-

tis Hominum & Sacerdotum indulgentiarum sordibus, & infinitis blasphemiarum machinis pars hec

doct. in labefactata est, ut iam a tenui filo vitā Ecclesie penderet, eoq. max. abrumpendo (que su-

it Antichristi in agendo sedulitas) nisi tempore Dominus qui eum compesticerent, Seruus suos emissis-

set. Quamdiu vel tenui illud filum reliquum manet, Ecclesie nomen non deueniamus. Ut nec ea

qui morbo contabescit, nomen hominis quamdiu vivit, Moriturus Traict. de Ecclesia: cap. p. 49

Vid. Ibid. p. 22.

and to be delivered out of Purgatory who in truth were never there. But praying vnto Creatures, yea to dōmbe creatures, as oyle, stones, crosses, images, that is most Idolatrous. They that in *Veremy*,^a said to a Tree, *Thou art my Father, & to a stone, Thou hast begotten me*, were I am halfe

perswaded more righteous thē these. And yet while I thus speake of them, I deny them not vterly to be a Church:

I graunt the Church of Rome to bee a member of the Church, though not a sound one. I suppose, saith Calvin;

that in the Papacie some Church remaineth, a Church cra-

zed, or if you will, broken quite in peeces, forlorne, misshapen,

yet some Church. His reason is, Antichrist must sit in the

Temple of God: I deny her not the name of a Church, saith

Mornay Lord of Plessie, no more than to a Man the name

of a man, as long as he liueth, what sicknesse soever he hath.

His reason is, Salvation in Iesus Christ which is the Necke

which bindeth the Head with the Body, Iesus Christ with the

Church, is made so feeble, and weak, by Merits of men, by

Merits of Saints, by Pardons, and such other wickednesse;

that the life of the Church holdeth by a very little shreed. So

that the life of the Church holdeth then. Zanchinus hatv

bus

these

these

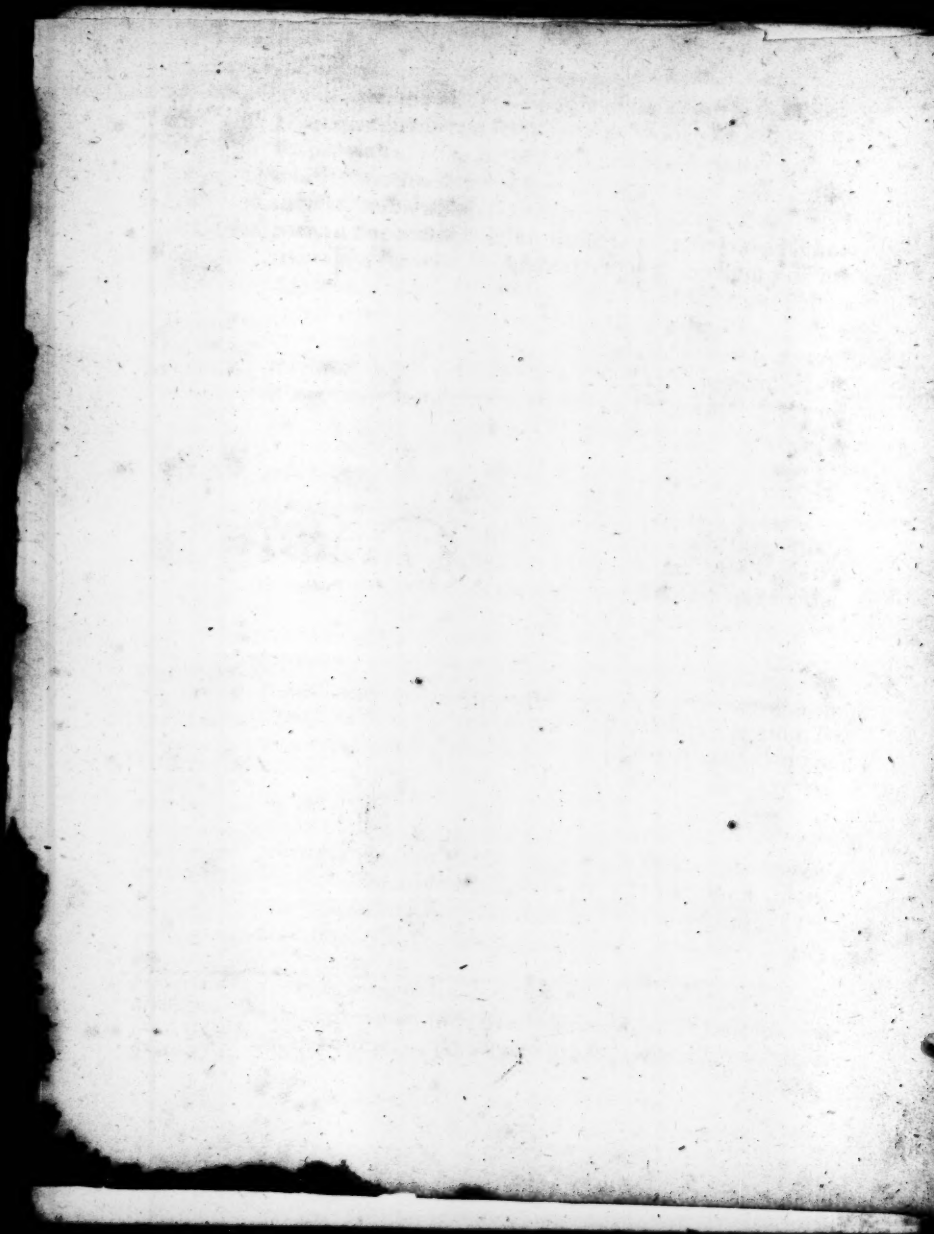
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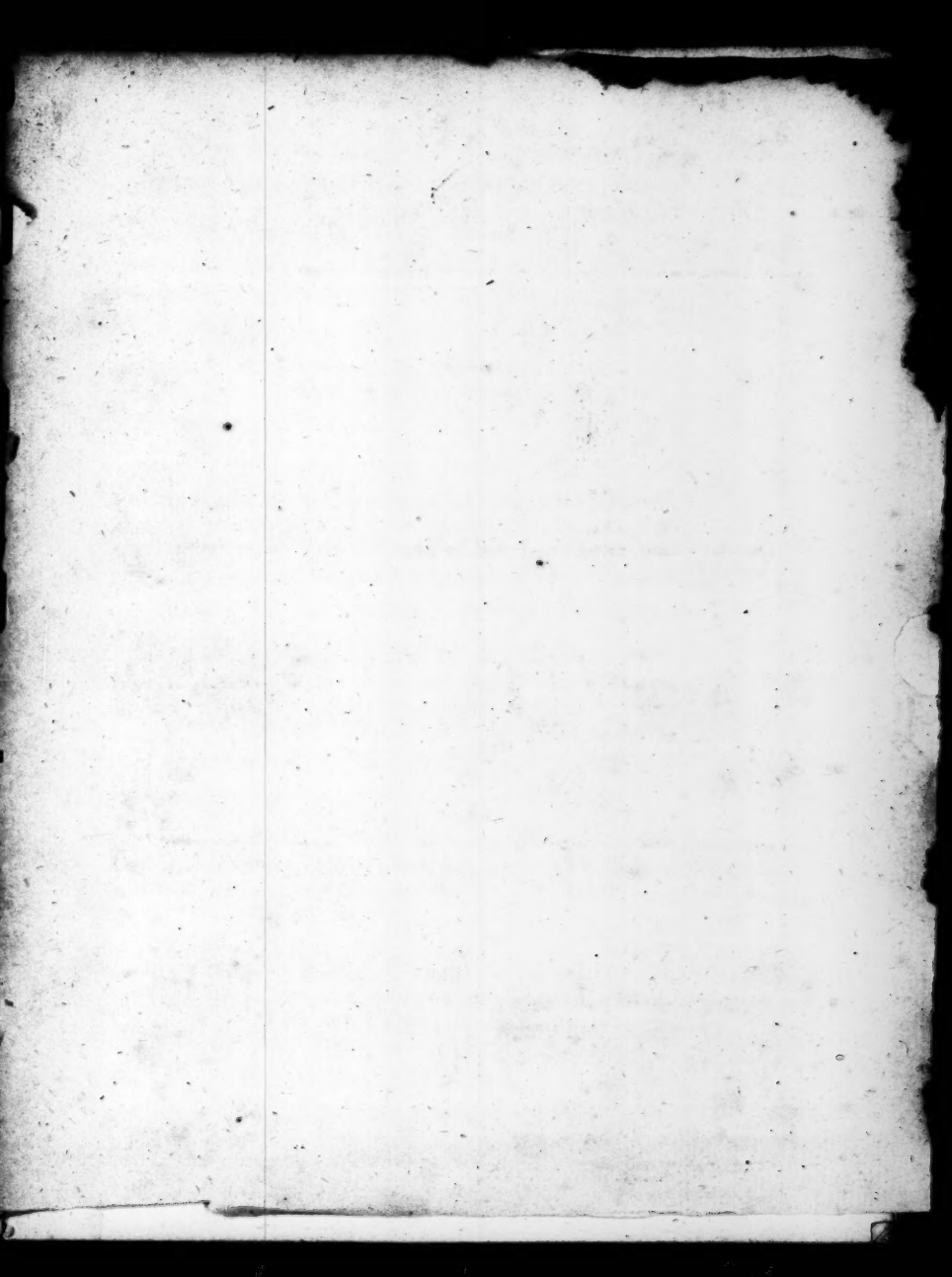




these words: *I acknowledge the Church of Rome, even at this present daie for a Church of Christ, such a Church as Israel was under Ieroboam, yet a Church.* His reason is this: Every man seeth faith he, except he willingly hoodwinks him selfe, that as alwaies so now, the Church of Rome holdeth firmly & stedfastly the Doctrine of truth concerning Christ, and baptizeth in the name of the Father, the Sonne, and the Holy Ghost, cōfesseth & avoucheth Christ for the only redeemer of the world, & the Iudge that shall sit upon quicke and dead, receiving true beleevers into endlesse joy, faithlesse and godlesse men being cast with Satan & his Angels into flames unquenchable. I speake not this, Beloved, to court the Church of Rome, or to play the pranke of that vniust Steward of whom our Saviour tels the story. Who when his Master gaue him warning to giue vp his accounts & Stewardship, *What shall I doe?* saith he: *I cannot dig & to begge I am ashamed. I know what I will doe, that when I am put out of the Stewardship, they may receiue me into their houses.* So if Religiō should alter. I would close with Papists betimes by holding thē of the Churchens God forbid I should once haue as much as a thought that way, but only to meete with the *Harry Hot-spurs* of our age who by their vntemperate zeale in not holding what they should haue caused perhaps a many to doe otherwise then they would haue done, even vtterly to forsake our Church, which being but of yesterdaies growth in respect of the Church of Rome, suppose that if so be they be a Church, wee by no meanes may be, vnlesse we be as they are. I, for my part would instill other gates Learning into you, and teach you to know the true difference which is betwixt them both. If once we giue *Priest* or *Iesuit* that advantage against vs, to hold them no Church at all, that is that they

Nescio quid singulari Dei hoc nescio, hoc ad hoc boni id est Romana Ecclesia seruauit nemo non videt, nisi quid videtur non vult: quod piam scire per se nunc etiam constan: & firma in vera de Deo dicitur per sana Domini doctrina persistit baptizant in nomine Patris, et Filii, et Spiritus Sancti: Christumque agnoscit & predicat promissionem mundi Redemptionem futurorum: vitam eternam iudicet: qui veros fideles secum in eternam vitam recipiunt, incredulos autem & impios in eternum ignem cum Diabolo & Angelis eius, eiecit.

sa est, cur Ecclesiam hanc, pro Ecclesia Christi etiamnum agnoscat: sed qualis qualis & ab Osea alio isq; Prophetis, Ecclesia Israelis sub Ieroboamo. & deinceps fuisse describitur: nunquam enim respicit à sua fornicationibus. Atq; hæc de Ecclesia Romana. Zanch. de Relig. Christiana. Epistol. ad Vlysses Martinengum Comitem Barchensem Oper. Tom. 8. p. V. ii. post. pag. 451. Luk. 16. 4.





THE CRED.

Lecture 7.
May, 6.
1613.



Henas I acquainted you, Beloved, at the first with my maner of *Method* I meant to obserue in this my intended course of *Catechisme*, I told you, that being to teach you the *Feare of the Lord*, that is, the worship of God, I would intreate of all that worship in the residue of my yeare. Now for that the whole

Corps of Divinity compriseth principally two points, *God* and the *Church*, I told you I would intreate also of God, and of the *Church*. What hath beene said already concerning *God*, you haue heard in divers & sundry Lectures, as also in the last of all concerning the other point, the *Church*. Wherein being to shew vnto you, *First*, what the *Church* is; *secondly*, what shee is to Belceue; *thirdly*, what to Practise: and in my last Lecture having declared what the *Church* is, it remaineth that I now shew vnto you, what shee is chiefly to *Beleeue*.

The Text I haue chosen to this purpose is in the sixteenth chapter of *S^t Marke's* Gospell, the fifteenth and sixteenth verses. The words are these.

And he said vnto them, Go yee into all the world, and preach the Gospell to every creature. He that shall belceue, and be baptized, shall be saved: but he that will not belceue, shall be damned.

In

In which words is comprehended the Iustification of the Apostles Ministry; in theirs, of all such Pastors as should succeed them to the worlds end, and consequently of our selves. So that *first* of all we haue in these words the efficient cause, & Author of it, who is our Saviour Iesus Christ. *And he said vnto them.* Secondly, the parts of that their Ministry, as also of our owne, and they are two, Doctrine &

Administration of Sacraments: *Go yee into all the world, and preach the Gospell to every Creature*: there's the Doctrine. *He that shall beleene, and be Baptized;* vnder which

* *Analysis Typica*
ca Moysi Placberi S. Theol.
Doff. p. 452.

as ^a some are of opinion, the other Sacrament is comprehended by way of Synecdoche, there's the Administration of Sacraments. Thirdly, we haue the Effect here, and that is two-fold, Salvation, and Damnation. The one to Believers: *He that shall beleene, and be baptized, shall be saved:* the other to Vnbelievers, *But he that wil not beleene, shall be damned.* In the Doctrine I note two points: First who they are that are to be taught: Secondly what. The Parties to be taught, Every creature, not Bruit Beasts to whom St *Francis* is said to haue preached as it is in his ^b Legend, but Jew and Gentile, Bond and Free, and therefore a repealing of that which he said vnto them before, *Mat. 10. 5, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter yee not.* Paul and Barnabas ^c giue the reason, *It was necessary that the word of God should first haue been spoken vnto you: but seeing you put it from you, and iudge your selves unworthy of everlasting life, loe we turne to the Gentiles.* That which is to be taught, is *Euangelium* the Gospell, which St *Matthew* ^d relateth in these words, *Teaching the to obserue all things, whatsoeuer I haue commanded you.*

^b *D. Fulchs* ^a
gainst the De-
fence of the C-
sure p. 62.

^c *Act. 13. 46.*

^d *Mat. 28. 20.*

I will not now meddle either with the Efficient cause, or with the Effect, nor yet with the Persons that are to be taught; my intent and purpose is to speak of the Doctrine only they were to teach. *And he said vnto them, Go yee into all the world, and preach the Gospell, &c.*

The word Gospell in the Originall is τὸ Εὐαγγέλιον: and
Euan-

Evangelium. ¹saith Illyricus, is a Greeke word, and signifies with them *either* a reward given to him that bringeth glad or good tydings, *or* a Sacrifice to the Gods in regard of those good tydings: *or* it signifies sometimes the good tydings it selfe. In the first signification ²Hömer vseth it. In the seconds Tully, and ³Isocrates: In the third ⁴Plutarch and Aristophanes. Now of this last signification it is that it comes to be spoken, ⁵saith Bezza, of that true Doctrine of Salvation, which was not invented by Men; but was brought vnto vs from Heaven. And the first that vsed this word was the Angell in S. Lukes Gospell, that appeared to the Shepheards vpo the birth of our Saviour Christ. Behold, ⁶saith the Angell, *Evangelizet' eua'geli'v, I bring you tydings of great joy: &* indeed great was the ioy, that was annexed to such tydings. She, ⁷saith S. Austen, that bore, was a Mother, and a Virgin in both: he that was borne, was both an Infant, and the Word. Wherefore it was not without cause that the Heavens spake, the Angels reioyced, the Shepheards were glad, the wise men iournied, Kings were troubled, Children crownded.

Now the Angel, though there in that place, delivered his message in this sort, *Behold, I bring you tidings of great joy, that shall be to all the People, that is, that unto you is borne this day in the City of David a Saviour, which is Christ the Lord:* yet he implied no doubt withall, (and so much the rather for he calls him a Saviour) all those parcels and particulars concerning the Salvation of Mankind. All which particulars it pleased, (some say, the twelve Apostles) doubtlesse Antiquity to reduce to twelve Heads, that which we commonly call the *Apostles Creed*, whether the Apostles indeed themselves were the Authors of it at first, as some are of opinion, or for it sum-

bas, Arcum coronati. Aug. de Temp. Ser. 5, p. 402. P Luk. 2. 10. 9 Arbitrari illam duodecim
Annoſam operatione conſtatam Duodecim enim Apoſtoli uiri ſymbolo fides ſancta concepta eſt, qui
ueroſ per ſiſtificari uinum conuenientes, clauis ſuſ conſilio conſpaverunt. Ambroſ. Ser. 38. p.
325. Vid. Aug. de Temp. Ser. 116. & 181. * Vid. Cat. Inſtit. c. 11. §. 18.

o Illyr. Clav.
 Script. Verbo
 Evangelizans
 f' Euaſyſia
 or x̄i moſ 5500
 Homer. Odſſy. 5
 o ſuſuſas Epi-
 ſtoſas tuas uno
 tempore mihi
 datas duas, qui-
 bus iuaſyſia
 que reddam ne-
 ſcio, deberi qui-
 dem plane fate-
 or. Cic. ad Atti-
 l. 2. Ep. 12.
 h Em πονυ-
 ταις περ' ἔστιν
 εὐαſyſia
 μετ' αἱς ἡδὴ
 τὸ ὑμᾶς.
 Iſocr. Areop.
 i l'ut in Pamp.
 Ariſtoph. Plut.
 m B: 24 Annot.
 in Mat. i. v. 1.
 n Luk. 2. 10.
 o Quæ peperit
 & Mitto &
 virgo eſt, quæ
 peperit & in-
 fans & verbum
 eſt. Merito Cai
 laquanti ſunt,
 Angeli gratula-
 ti, Paſtores le-
 lati, Magi imi-
 tati, Reges tri-
 illam duodecim
 concepta eſt, qui
 mbroſ. Scr. 38 p.

marily

mainly containeth therein that which they deliuered or by word of mouth, or else by writing. It mattereth not much whether of these two waies we now take, howbeit it containeth the Gospels *Epitome* indeed, and the Gospel is that Doctrine which our Saviour commandeth here in this my Text, that it should be preached to every Creature; it shall be my whole care at this time to entreat of the same vnto you, and briefly as my maner is, to explicate vnto you each particular. First then of the Creed in generall; secondly of every part and Article thereof.

Concerning the Creed in generall it containeth two Parts: One of them instructeth our Faith touching God; the other touching the People of God, that is, the Church. Touching God it teacheth vs to beleue in him who is one God in nature, distinct in three Persons; the Father, the Creator; the Sonne, the Redeemer; the Holy Ghost, the Sanctifier. Touching the People of God it teacheth vs to beleue, that they are a Church, Holy & Catholike, which hath Communion of the Saints, to whom their Sinnes are forgiuen, whose Bodies shall be raised vp from death, and being ioyned with their Soules shall liue everlastingly. I am not ignorant how others frame their Division otherwise. Card. Bellarmine among the rest; The first part of the Creed, saith he, belongeth vnto God: the second vnto the Church the Spouse of God. And as in God we beleue, saith he, one Diuinitie and three Persons: so in the Church we beleue that there is one only Church, and that it hath three principall graces; the first in the Soule, which is remission of sinnes, another in the Body which shall be the Resurrection of the Flesh, and the third in the Soule & Body together, which shall be life eternal. A Division I much dislike not. Howbeit, seeing the Communion of Saints is a prerogative of the Church, & the Cardinal in this Division of his hath quite and cleane left it out, I for my part like the former rather, others like as they please. Thus much then of the Creed in generall, come we now to every part and parcell of it

In particular. And first of the first word *Credo. Credo, I be-
lieve.*

It is an usuall custome in some of our Colledges (per-
haps in all) that when the Party chosen into it comes first
to be admitted, or to a Probationers place, or to a Fel-
lowes, he is asked by the Party admitting him, who is the
Governour or his Substitute, before the rest of the Fel-
lowes present, *Quid petis?* What is it, that you intreat at
our hands? And his answer presently is, if to be a Probati-
oner, *Elemosynam huius Domus*: but if to be a Fellow,
Domus huius Perpetuitatem. Some such a ceremony there
was in the Primitive Church of old when any one was con-
verted: or from Gentilisme or Iudaisme to the faith of
Christ Iesus, & was to be baptized. *Agard in his O.* saith
S. Cyril, Every of them was demanded, whether he believed
in the name of the Father, and of the Sonne, and of the Holy
Ghost. Wherevpo they est-soones made, saith he, *two onli-*
gior iudiciorum, asuring confession: meaning that forthwith
they repeated this, or the like Creed. So that hereby we
may perceiue in what forme this Creed was pēned, name-
ly in the forme of an Answer to a Question. The Priest, or
Minister askt the question in the face of the Congregati-
on, and the Partic to be baptized made answer by the
Creed.

Now concerning the word it selfe, *Credo, I beleue*, it is
as much as if he had said, that I am fully perswaded, that
these things I am now saying vnto you, are true beyond
all comparison, I so true that there is no evidence in the
world comparable vnto them. The greatest assurance ge-
nerally with all men, I saith Reverend Hooker, is that which
we haue by plaine aspect, and intuitive beholding. Where we
cannot intaine vnto this, there what appeareth to be true by
strong and invincible demonstration, such as wherein it is not
by any way possible to be deceived, there vnto the minde doth
necessarily assent, neither is it in the choice thereof to doe o-
therwise. And in this both these doe faile, then which way

*So S. Peter
(as it may be
thought) allu-
ding to the
Questions in
Baptisme. 1.
Pet. 3. 21 saith,
The baptisme
which saveth
vs is not (as
legall purifica-
tions were) a
cleansing of
the flesh fro
outward im-
purity, but
inimicus, an
interrogative
trial of a
good consci-
ence towards
God M^r Hoo-
ker Ecclesiast.
Pol. lib. 5. S.
63 p. 152.
Cyril. Catech.
vid. M. Perkins
on the Creed p. 7
M Hooker
Eccles. Pol. 1. 2.
5 7 p. 117.*

greatest probability leadeth, whether doth the mind more incline. Now Scripture, saith he, with Christian men being received as the word of God, that for which we haue probable, yea that which we haue necessary reason, yea that which we see with our eyes, is not thought so sure, as that which the Scripture of God teacheth: because we hold that his Speech revealeth there what himselfe saith; & therefore the strongest prooffe of all, and the most necessary assent vnto by vs (which doe thus receive the Scripture) is the Scripture it selfe. Thus saith he. So that now we see the force of this word *Credo, I beleene*. For all the sequels that followe after, being grounded on those Scriptures, which we assuredly beleene to be the finger (as it were) of God, and Oracles from him, partly spoken by himselfe, partly dictated vnto them who delivered them from him; hence it is concerning these points, that every of vs saith *Credo, I beleene*.

^a Vid. M. Hooker Eccles. Pol. l. 3. §. 8. p. 146. Reasons to proue the Scriptures to be of God. vid. Cat. Inst. l. 1. c. 7. §. 4. & 5.

^a M. Perle on the Creed, p. 24.

^b Hab. 2. 4.

I, but some will say, why say we not in the plurall number, *Credimus, we beleene*? like as we say in the Lords Prayer *Pater noster, our Father*, and *Pancm nostrum, our bread*; and *Da nobis, Giue vs &c.* The cause is twofold: partly for in the Primitiue Church this Creed was made to be an answer (as I told you) to a question demanded of every one in particular that was to be baptized: partly for that howsoever we are to pray one for another, & therefore to vse the plurall number; yet when we come to yeares (and so were they come who were commonly baptized in those times) we must haue a particular Faith of our owne, according to that of ^b Habacuk, *Iustus in fide sua uiuet*. The iust shall liue by his faith. And as the Prophet saith *Fide sua*, so saith our Saviour *Fides tua, Thy faith hath made thee whole*, Mat. 9. 22. But thus much of the first word *Credo, I beleene*, which therefore I haue benee the longer in, and handled it apart; for it is particularly to be applyed to every Article here following. And so I now come vnto those Articles, the first and foremost wherof is,

I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER
OF HEAVEN AND EARTH.

There are that make two Articles of this, which is the first, and say that *S^t Peter*, he should say, *I beleene in God the Father Almighty*, and *S^t Iohn*, he should adde, *Maker of Heaven, and Earth*. But I rather follow them that make it but one only, and so I purpose now to increase off it at this time.

First then where it is said, *I beleene in God the Father*: *Deus est* saith *S^t Austen*, & *Pater est*, *Deus potestate, pater bonitate*. God he is, & Father both, God in power, Father in goodnesse. Of God the Father I haue spoken before, as also his Omnipotency expressed here by the word Almighty, and of his making Heaven and Earth, & therefore will I shew you now what it is to beleene in him. To beleene in this God is thus much in effect. ^d First to know and acknowledge him as he hath reveal'd himselfe in his word: ^d Secondly, in particular to beleene him to be my God: ^d Thirdly, from my heart to put all my affiance in him. Concerning the phrase of speech here vsed *Credo in Deum*, *I beleene in God*; I know it to be *S^t Austens* note thereupon, *Crederet Deo*, and *Crederet Deum*, & *Crederet in Deum*, and of a great deale of difference betwixt them: but I am loath to commend it to you, the rather for that the Hebrew was also the Greek do seeme to take it away. For how soever these phrases *I beleene in God*, *I beleene in Iesus Christ*, *I beleene in the Holy Ghost*, be most effectuell and cary with them great force, yet are they not so peculiar and speciall to God alone, nor so precisely vsed as some do imagine. And therefore is it said, *Exod. 14. 31.* according to the Hebrew, *The People beleeued in the Lord & in his seruant Moses*: and God himselfe said vnto *Moses* according to the Hebrew to, *Exod. 19. 9.* *Lo I come vnto thee in a thicke clowde, that the people may heare, whiles I talke with thee: and that they may also beleene in thee for ever.* So *S^t Basil*, *Eius Modus* *in* *illud*, & *in* *illud*, *ut* *illud*. They in *Sabbath* were

Aug. de Temp. Ser. 119.

M. Perk. on the Creed. p. 299.

Vid. B. Ierol. Des. of the Apol. Part. 2. c. 1. Dis. 1. p. 90.

S^t Basil. de Spiritu.

were baptized in *Moses* and beleeved in him. *Ande Arini*
 the great hereticke, and *Enzojus* in *Socrates* his Story
 (herein it should seeme according to the custome of thole
 times) *Credimus in unam Catholicā Ecclesiā Dei, ab una*
et his terrarum ora ad alteram usq; se porrigentem. We be-
 leeu in one Catholicke Church of God spreading it selfe
 from one end of the world vnto the other. But thus much
 of the first Article. The second is this: **AND IN IESVS**
CHRIST HIS ONLY SONNE OVR LORD.

Iesvs saith *S^t Austen*, signifies a Saviour, and he is cal-
 led also *Christ* of the Greeke word *Chrisma*, because that as
 Kings in the old time had sacred oile powred on them, so our
 Lord *Iesvs Christ* was filled and replenished with the infusion
 of the Holy Ghost. Indeed concerning his former name the
 Angell gaue it vnto him, and he giues that very reason:
Thou shalt call his Name Iesvs saith he, for he shall saue his
 people from their finnes. And concerning the name *Christ*,
 it is true that *S^t Iohn* saith, that God gaue him not the Spi-
 rit by measure, and therefore of his fulnesse haue all we recei-
 ued, and grace for grace. *Ioh. 1. 16.* But why is he called his
 Sonne here, I, & his only Sonne? And why is he called Lord,
 I, and our Lord? First he is call'd his Sonne for he is of the
 Father alone: not made, nor created, but begotten, I, and
 begotten of his Father before all worlds. He is therefore
 saith *S^t Austen*, his only Sonne, because he hath no compa-
 rison, nor similitude with any creature. Men indeed are cal-
 led the Sonnes of God by grace, he alone is his Sonne begotten
 by nature: sine semine et partu saith the same *S^t Austen*,
 unicus Patri, sine virili complexu unicus Matri. The only
 Sonne of his Father, as not borne by humane birth, the on-
 ly Sonne of his Mother, as not needing man's helpe. He is
 therefore called Lord, for that he is as *S^t Iohn* saies him,
 Lord of Lords, and king of kings, and he is therefore called
 questionem. Ne
 inquit *S^t Hier* Quomodo impossibile enim est responso Nam Quando temporale est. Quomodo autem
 lapsum inducit ad corporales modos, Basil. Hom. sine concupiscentia Christi Natiui. p. 46. Aug.
 de Temp. Ser. 181. Aug. de Temp. Ser. 12. p. 414. P. Rev. 17. 14.

our Lord, for that we & al the chosen whē we were 4 bond
 slaves vnder Hell, Death and Condemnation, he paid the the Creed p.
 ransome of our redemption, & freed vs from the bondage 104.
 of Sin & Sathan. Not with corruptible things, as speakes St. 1. Pet. 1. 18.
 Peter, as silver and gold, but with his precious blood, as of a
 Lamb undefiled, and without spot. Thus the foure Beasts,
 and the foure and twenty Elders in the Revelation of St.
 John, Thus are worshipped say they, to take the booke, and to o-
 pen the seales thereof, because thou wast killed, and hast rede-
 med vs to God by thy blood, out of every kinred, and tongue,
 and people, and nation, and hast made vs vnto our God Kings
 and Priests, & we shall reign vpon the earth. Tu Domine; Do-
 mine; saith St. Austen, id est, tu verissime Domine, non qua-
 les Domini homines, non quales Domini qui emunt saccellos;
 sed qualis Dominus qui emitt sanguine. Lord, Lord, saith St.
 Austen that is most truly Lord, not such a Lord as Men
 are, not such a Lord as buyes his Vassall by the peny, but
 such a Lord as payes downe right his most precious blood
 for him. It followeth: WHICH WAS CONCEIVED BY THE
 HOLY GHOST, BORNE OF THE VIRGIN MARY.

The third Article: and it compriseth the Incarnation of
 our Saviour, & that Incarnation is here expressed by two
 sundry and severall parts: First his Conception, Secondly
 his Birth. The Conception of Christ is here set down with
 his efficient cause the Holy Ghost; even as the Angell said
 to Ioseph, Ioseph the Sonne of David, saith he, feare not to
 take Mary for thy wife, for that which is conceived in her
 is of the Holy Ghost. Which Conception St. Austen makes
 more plaine vnto vs by this Similitude. As a worne; saith
 he, through the heat of the sunne is formed and made of mud
 and slime alone: so the holy Ghost enlightning and sanctifying
 the heart of the Virgin, the flesh of Christ was conceived of the
 flesh alone of the Virgin without any worke or overture of
 Flesh by way of seed. Whereupon coparing himselfe to a worne,
 I am a worne saith he, and no man, that is not conceived af-
 ter the manner of men. But of the Conception we may saie

Mr Perkan
 the Creed p.
 104.

1. Pet. 1. 18.

Rev. 5. 9.

Aug. in Psal.

139 p. 1107.

Vid Mr Per-

kins on the

Creed. p. 220.

Mat. 1. 30.

Sicut vermis

calfaciens sole

de puro limo

formatur sic

Spiritu Sancto

illustratur &

sanctificatur

caro Christi de

sola carne Vir-

ginis nulla se-

mentina carnis

origine operan-

te concepta est.

Vnde se vermi

comparans per

Psalmistam di-

cii (Ps. 22. 6)

Ego sum Vermis

& non Homo,

id est, non con-

ceptus more hu-

mano, Aug. De

Temp. Ser. 182.

as did *S^t. Bernard*. *Nec potest doceri, nisi a donante; nec possit addisci, nisi a suscipiente.* Neither can it possibly be taught but by the Spirit himselfe, that so gaue him selfe, neither possibly be learnt, but by the Party that did receiue him. I come vnto his Birth, concerning which we are first to note the Birth it selfe, then his Mother recorded here, *Borne of the Virgin Mary*.

The Birth of our Saviour Christ to that that haue Christ an Heart is the comfort of all comforts, and the sweetest balme and confection that ever was. Behold saith the Angel, I bring you tidings of great ioy, that shalbe to all the People, that is, that vnto you is borne this day in the City of *Dauid*, a Saviour which is Christ the Lord. And there esteemes ioined with that Angel an Army (as it were) of other Angels (for they are ^b styled, *Heavenly Soldiers*) praising God, and saying, *Glorie be to God in the high Heavens, and peace in earth, and towards men goodwill.* And indeede according to this sacred hymne, how were all these things fulfilled? For by reason of this his Birth, *First*, what Glory was given to God, nor only then at that time, but after, and ever since? *Secondly*, what multiplicitie of Peace in earth? Peace with God, Peace with Angels, Peace with our selues, I meane in our consciences, Peace with our Enemies, and in a word, Peace with all the Creatures of the world besides. And indeed it was convenient such Peace should be, since this our *Melchisedec* was then borne, King of Salem, that is, King of Peace. *Thirdly*, what great Good will was towards men, seeing God by this his Son's Birth was ^d reconciled so vnto vs? But I come to the Mother of Christ.

The Mother of Christ is here described by her Qualitie and by her Name. By her Qualitie, for shee was a Virgin. *Neg sit incredibile* saith *S^t. Austen*, *quod ipse natus de Virgine, qui Adam de Virgine pulvere, & primam mulierem potuit de costa formare.* Let it not seeme incredible to thee that he should be borne of a Virgin, who formerly was a

ble to frame and fashion *Adam* out of the Virgin dust of the Earth, and the first woman that ever was, but only of a rib. *Quantulus est qui natus est* ^f saith the same *St. Austin* ^{f Aug. Hom. 32 p. 340.} in an other place, *sed quantus est qui de Virgine natus est?* Seemes he litle vnto thee when he was, or because he was borne? I, but consider how great he was, that was borne of a Virgin. The name of the Mother of Christ is added here in this place, partly to shew that he came of the linage of *David*, & therefore that he was the Messias, that was prophesied of before: partly that as her selfe prophesied al Ages should call her BLESSED so her Name should be registered in that *Briefe*, which was to haue passage over all the world. I am loath to goe besides my way, but it shall not be much amisse to relate vnto you one story concerning this Name. It is ^b reported that at *Poitiers* in France, ^{h Montaigne in Essayes l. 2. c. 46} our Ladies Church there had this beginning. A licentious young Gallant hauing his dwelling house in that very place, whereas the Church now standeth, caused one night a Damsell to be brought him, with whō he thought to doe, *Quod Templo dicere non est*, that that is not to be spoken in this place. He was no sooner about to wrap himselfe (*in illos recessus cloacarum*, it is Scaligers ⁱ phrase ^{i Scaliger in Card. Exercit. 299. Num. 2. p. 391.} of that high Delight) but by chance asking her name, and hearing it to be *Mary*, was so suddainely stricke with an awfull respect to the sacred name of the VIRGIN MARY, that he not only immediatly put her away from him, but reformed the remainder of his life ever after. It had beene well we might haue heard of Her reformation too, that we might haue said, as ¹ *Ovid* did,

*Illa vetus, dominis etiam casa parua duobus
Vertitur in Templum.*

But howsoeuer that was, the report was, that in consideration of this miracle, there was first erected a *Chappell* in the place where His House then stood, consecrated to that holy Name, and afterwardes the faire great Church which yet continueth to this day. But I come to the

the fourth Article : SUFFERED VNDER PONTI-
VS PILATE, WAS CRUCIFIED, DEAD, AND
BURIED.

in Mentio Pila. The mention of Pilate here, ^msaith S. Austen, is to signifie
ti ad temporis the time when as our Saviour suffered, it is no honour vnto
significationem, him at al. And therefore the poore simple man, of whom it
non ad persone is ⁿreported, that he was fully perswaded, that if Pontius
illius pertinet dignitatē. Aug. Pilate had not beene a Saint, the Apostles would never
de Temp. Ser. haue suffered his name to stand in the Creed, was by all
181. likelyhood one of that ranke of whom M^r White ^otels ys
ⁿM. Hooker in his *Way to the Church*. But to returne vnto my purpose.

We haue in these foure wordes, *Suffered, Crucified,
Dead, and Buried*, the estate of our Saviours humiliation:
Ecclef. Pol. l. 5. namely that condition of his, in which he abased himselfe
§ 71. p. 100. even to the death of the Crosse: that by that meanes he
^oM. Whites way to the true might performe the office of a Priest in making satisfacti-
Church, Epist. to on for vs to the Iustice of his Father. All this is confirmed
the Reader. by our Saviour himselfe; as first his sufferings, *O fooles,*
Creedum quod, &c. p. 42.

^pLuk. 24. 25. ^psaith he, and slowe of heart, to beleene all that the Prophets
haue spoken: ought not Christ to haue suffered these things, &
to enter into his glory? Secondly his Crucifying, *As Moses,*

^qIoh. 3. 14. ^qsaith he, *lift vp the Serpent in the wildernesse, so must the*
^rIoh. 12. 32. *Sonne of man be lift vp.* And againe in another ^rplace, *I, if*
^sV. 33. *I were lift vp frō the earth, wil draw al mē vnto me.* And the
^tMat. 26. 38. Evangelist there ^taddeth, *Now this said he, signifying what*
death he should die. Thirdly, his Death, *Tristis,* ^tsaith he, *est*
anima mea vsq; ad mortem. My soule is very heavy, even

^uMark. 14. 8. vnto the death. Fourthly his Buriall: *Let her alone,* ^usaith
he, *why trouble yee her? she hath wrought a good worke on me,*
she hath done that she could: she came aforeshand to annoint
my body to the burying. What? will you say? and did our Sa-
viour then, did he suffer such extremities? was he Crucifi-
ed? did he Die? was he at length Buried? He that was God
did he suffer? nay could he suffer? could he be Crucified?
could he Die, and be Buried? yes, but not as God. S.
Austen doth explicate it by this similitude. *A man,*
saith

* saith he, is not called a Philosopher, but with correspondence to his soule, and yet we say most vsually a Philosopher is beaten, a Philosopher is dead, a Philosopher is buried, when as at this happens to him in regard of his Body onely, not as he is a Philosopher: so Christ who is God is called the Sonne of God and the Lord of glory, and by some other titles besides such as belong vnto him as he is the Word, and yet we truly say that God is crucified, w^hē it is certaine he so was according to the flesh, not as he is Lord of glory. It followeth, He descended INTO HELL, THE THIRD DAY HE ROSE AGAINE FROM THE DEAD.

I am not ignorant that this particule, *He descended into Hell*, is annexed by Some to the Article that went before, as if it were part of the estate of our Saviours humiliation. And y they make this Hell to be the vnspokeable distresses, torments, and terrors of his soule, into which he was plunged both before, and then especially when he hanged on the Crosse, & much even in these late daies hath beene written of this argument to and fro. I must needs say that in this point, I differ from them who were dearer to me in their life time then ever *Plato* was to *Aristotle*. True it is that all that which those Articles haue concerning this point wherevnto we do all subscribe, is only this: *As Christ dyed for vs, and was buried, so also it is to be beleueed that he went downe into Hell*. But forasmuch as by the worthy Prelates of our Church that point is a little more explained vnto vs, I would wish you to take them for your Pilots in this case. I wil shew you their words briefly, you may haue recourse vnto them when you please. *As Christ in his body*, saith Reverend^d Nowel, *descended into the bow-*

⁂ Sicut homo, verbi gratia, Philosophus nominatur, nisi secundum animam dicitur, nec ideo tamen absurde, sed congruentissima, & vtilissima loquutione dicimus Philosophum casum Philosophum mortuum, & Philosophum sepultum, cum totum secundum carnē accidat, non secundum illud quod est Philosophus; ita Christus Deus, Dei filius, Dominus glorie, & si quid huiusmodi secundum verbum dicitur; & tamen recte dicitur Deus crucifixus, cum hoc cum secundum carnē passum esse, non secundum illud quod Dominus glorie est, non habeatur incer-

sum, Aug. Epist. 103. p. 295. ⁂ Vrsin. Catech. Angl. Edit. 1611. p. 509. ⁂ The Articles agreed v^o by the Archbishops & Bishops in the yeare 1562. & confirmed againe 1571. ⁂ M. Eius ad inferos descensus quam habes sententiam? A. Quod Christus, ut corpore in terræ viscera, ita anima à corpore separata ad inferos descendit, pariter q^{ue} mortis eius vis ad mortuos inferosq^{ue} adeo ipso v^oq^{ue} permanavit, ut & anime incredulorum tristissime, ipso rumq^{ue} incredulitati maxime debite condemnationis sensum perciperent, ipseq^{ue} Satanas inferorum princeps tyrannidis suę, & tenebrarum potentia omniem afflictam, prostigatā, & ruina oppressam esse animadverteret: è contraria verò parte mortui, qui vivi Christo confidebant, redemptionis suę opus iam perfectum esse perspicere, eiusq^{ue} vim

et effusum se
sientes, dulcissi-
mo perpetuo
solatio fruven-
tur. Alex. Now
el. Christi. Pietas
prima Institutio
edit. 1576. Vid.
M. D. Field of
the Church. 15.
c. 19. pag. 72.
where he shewes
the endes of
Christs descent
more perspicu-
ously, namely, to
fasten condem-
natio to the Di-
vel & his An-
gels, to triumph
over the Princi-
palities of dark-
nesse: to secure
us from being
surprised by ibe,
& to prevent
our comming
thither.

B. Bilsons Sur-
vey of Christs
sufferings for
Mans redemp-
tion. p. 677.

Aug. Ep. 99.

Vid. B. Bilson
of the full re-
dempt. of Man.
kind. p. 435.

Si credidisti de
Christo quod de-
decoris est, crede
quod glorie est.
Si credidisti
quod mortis est, crede quod vite est. Aug de Temp. Ser. 182.

als of the earth which was his Grave, so in his Soule severed from the Body, he descended into Hell. The ends of Christs descent he maketh to be three. And withall saith he, (that is, together with his Soule) the vertue & force of his death so pierced to the dead, and even to Hell it selfe; that first the soules of the vnbeleaving felt their most painefull and iust damnatio for infidelity: Secondly, Sathan himselfe the Prince of Hell, felt that all the power of his tyranny and darknesse was weakned, vanquished, and false to ruine: Thirdly, the dead, who while they liued, beleeued in Christ, vnderstood that the worke of their redemptio was now finished, and perceived the effect and strength thereof, with most sweet and assured comfort. Here is as much saith that worthy^b PRELATE of ours, who wrote so much in defence of this Article, as I desire, grant this, saith he to his Adversary, and I urge you no farther. Now that Christ after death descended into Hell, is a point that all the Fathers so taught with one breath, that St Austen is bold to say, *Quis nisi infidelis negaverit fuisse apud inferos Christum?* Who but an Infidel wil deny that Christ was in Hell? That a many of the ancient Creeds wanted this particle, is no iust exceptio against it, for they want also diuers other of the Articles besides, that are in the Apostles Creed. I might instance in the^d Councell of Nica, the Councell of Constantinople, the Councell of Ephesus, but I hasten to that which followeth here, our Saviours Resurrection.

Concerning his Resurrection I say, as did St Austen, *Si concerning Christ thou hast beleeued that which is a reproach vnto him, in any wise beleuee that which appertaineth to his glory. If thou hast beleeued that that doth concerne his Death, beleuee that also that doth concerne his life.* Indee this is a point proper and peculiar to vs Christians. That he Suffered, and was Crucified, and Dead, and Buried, the Jewes will beleuee so much. *They gathered them together with the Elders, and tooke counsell, and gaue large money vnto*

Mat. 28. 12.

the Souldiers, saying, say his Disciples came by night, & stole him away while we slept. But that the third day he roase againe, or that he roase againe at all, nor Iew, nor Gentile, nor any will belecue, that is not first become a Christian. Besides that vpon this point al our Religion doth depend. For if so be Christ^s saith the Apostle, *be not risen, then is our preaching vaine, and your faith is also vaine.* And we are found also false witnessses of God. Grievous consequences no doubt, and yet the Apostle goeth on. *If Christ^h saith he be not raised, your faith is vaine: ye are yet in your sins.* And so they which are asleepe in Christ are perished. More grievous consequences then the former. They concerned the living only, these the living and the Dead. But will you see the Superlatiue, that that toucheth vs that are liuing needest of al? *If in this life only we haue hope in Christ, we are of all mē the most miserable.* You know what Tully saith in his Paradoxes concerning Fooles, *Omnes stultos insanire, and Stultos omnes, seruos.* Surely it were happy with vs Christians that we were such Fooles, but if Christ were not risen we should be worfe far, Franticke fooles, & Slaues should be farre aboue vs, we, poore we, should be of all men the most miserable. But they were our Saviours owne words, *Destroy this Temple, and in three daies I will raise it vp againe.* They destroyed it, & according to promise he raised it vp againe in three daies, and did withall what after followeth. HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTIE.

It is the sixt Article, and specifieth farther to vs our Saviours exaltation into glory. *He ascended into Heaven.* saith St. Austen, that is, the condition of our nature which he tooke by being borne of a woman, be placed aboue the Heavens at the right hand of God his Father. The causes of his Ascending were diverse: as first of all to leadⁿ captivityⁿ captiue that is Sin, & Sathan, and Death, and the Graue. These they were that captivated vs, these they are that are

¶ Ephes. 4. 8. led Captiues by our Saviour. Secondly, to giue gifts and
 1. Cor. 12. 9. graces vnto men, the gift of prophesying, the gift of tea-
 1. Ioh. 14. 2. ching, the gift of doing miracles, the gift of healing. Third
 1. Ioh. 16. 7. ly, to prepare a place for all that should beleue in him. 4 In
 1. Heb. 9. 24. my Fathers house are many dwelling places: if it were not so I
 1. Rom. 8. 34. would haue told you. I go to prepare a place for you. Fourthly,
 1. 1. Ioh. 2. 1. to send the Comforter downe vnto his Church. 1 It is ex-
 1. Vid. Act. 2. p. 35. pedient for you that I go away: for if I go not away the Com-
 1. Ex hoc loco fortiter will not come vnto you, but if I depart, I will send him
 1. Tertullianus cla- vnto you. Lastly, to 1 appeare in the sight of God for vs, I, to
 1. meridianā cla- intercede for vs. Who 1 saith the Apostle, shall lay any thing
 1. vnius est non fi- to the charge of Gods chosen? It is God that iustifieth. Who
 1. cisse Deum cor- shall cōdemne? It is Christ which is dead. Tea or rather which
 1. poreum, quem is risen againe, who is also at the right hand of God, and ma-
 1. illi (benignius keteth request also for vs. So the Apostle St Iohn, 1 We haue
 1. tamen) errorem an Advocate with the Father Iesus Christ, the Iust: & how
 1. impingit D. Au- he offers there our Praiers to God he shewes in his Reue-
 1. gustinus c. 86. lation, Rev. 8. 3. Then saith St Iohn, another Angel came, &
 1. 1. de Hæresib. stood before the Altar, having a golden censer, and much o-
 1. B. Rhennus in dors was giue vnto him that he should offer with the praiers
 1. hunc locū Ter- of all Saints vpon the golden altar, which is before the throne.
 1. tul. Now that this Angel was our Saviour, Mr D. Rainolds
 1. 1. Efficacie di- proveth at large, in his 62. Lecture, p. 695.

Concerning his sitting at Gods right hand you are to re-
 member what you haue heard 1 before concerning such
 Parts of a Body, as the Scriptures assigne to God. Tertulli-
 an hath an excellent passage to this purpose: which ma-
 keteth 1 some to wonder, why St Austen should lay to his
 charge that error of making God to be corporeall. His
 words be these: *Efficacia divina per membra monstrantur*
 and so forth. 1 Divine vertue, strength and efficacy are de-
 1. Digitus significantiā quedam voluntatis aperitur; et cum Nares, precum quasi odorum perceptio
 1. ostenditur; et cum Manus, quod creature sit omnis autor probatur. Et quando Brachium, quod
 1. nulla natura contra robur ipsius repugnare possit, edicitur. Et quando Pedes, quod impleat omnia,
 1. nec sit quicquam ubi non sit Deus, explicatur. Neg, enim sunt ei aut membra, aut membrorum offi-
 1. cia necessaria, ad cuius solum etiam tacitum arbitrium & seruiunt & adsumt omnia, Cui enim re-
 1. quiritur Oculis, qui Lux est? aut cur querat Pedes, qui ubiq, est? aut cur ingredi velit, cum non sit quo
 1. cla-

elared to vs by these Members, not the feature & fashion of God, nor yet his corporeall lineaments. For when his EIES are described, it is meant that he seeth all: when his EARE, that he heareth all. When his FINGER, the meaning of his will is manifested to vs: by his NOSTRILS is meant the receiuing of our praiers as of so many sweet smels. By his HANDS that he is the Maker of every creature whatsoever. By his ARME, that no strength can possibly withstand his Power. By his FEET, that he filleth all things, and that there is no place where this Divine Maiefty is not. Much more he hath to that purpose which I here omit for brevities sake. So that concerning Gods *Right Hand* here the Truth indeed is that God is a Spirit, & hath nor Right hand nor left. *Behold my hands and my feet* a faith our Saviour, for it is *I my selfe handle me and see,* for a Spirit hath not flesh and bones, as yee see me haue. The words then are metaphoricall, and are taken from Kings and earthly Potentates whose vsuall custome is to place such on their right hands as they purpose extraordinarily to advance. So did king Solomon his Mother, 1. King. 2. 19. and David prophesying of the Church, *Kings Daughters* b saith he, were among thy honourable women: upon thy right hand did stand the *Queene* in a vesture of gold wrought about with diuerse colours. The meaning then of these words, *And sitteth on the right hand of God the Father Almighty* is: that our Saviour Christ God and Man after his Ascension into heaue, is advanced to such an estate, as that he hath therein fulnesse both of glory, and power, and Maiefty, and authority in the presence of God his Father, & of all the holy Angels and Saints in Heaven. It followeth: FROM THENCE HE SHALL COME TO IUDGE THE QVICKER AND THE DEAD.

The last point in this Creed that we are to belecue concerning our Saviour: and it is as touching the last Iudgement. And it is thus much in effect: that Christ shall come in the cloudes of heaven with exceeding great glory, and vnspeakable Maiestie waited on and accompanied with

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extra se progredi possit? aut cur Manus expetatur, cuius ad omnia instituenda artifex est & filius voluntatis? nec Auribus eget, qui etiam tacitas novit voluntates. Aut propter quam causam linguam querat, cui cogitare inesse est? &c. Tertul. de Trin. p. 497. Vid. Eund. aduers. Marcion. l. 2. p. 157. a Luk. 24. 39.

b Ps. 45. 10.

Legions of holy Angels. And at the horrible sound, and dreadfull blast of Trumpet, all the dead that haue liued frō the creation of the world to that day, shal rise againe with their Soules and Bodies whole and perfect, and shall appeare before his Throne, to be iudged, every one for himselfe, to giue account of their life, which shal be examined by the righteous and seuerē Iudge according to truth. *All*

this, saith S. Austen, *which we call Mankind, this whole Masse of Mortalitie, must hereafter come to triall, it must come vnto the Balance, there the workes of Men shall be weighed every of them.* And whereas there were in his time such as St Peter speakes of, 2. Pet. 3. 4. *Where is the promise of his comming?* (God grant they be not in ours) he endeavours in a many his Sermons to beat this point of Beleefe into them, the effect whereof is this. Of all the promises that God hath made vs in holy Scripture, one only is behind, and God that hath bene so faithfull in all the rest, wil he faile vs in this one? I canot relate the rest vnto you, I haue farre to goe. Howbeit before I goe from this point concerning Iudgement to come, a question here ariseth about the Quicke and Dead. For since it is appointed vnto men that they shall once dye (as speaks the Apostle) and after that commeth Iudgement, how comes it to be said in the Creed here, that Some shal be Quick, that is, aliue? The same Apostle in other places resolues vs of this doubt, who teacheth, that they which then shall remaine aliue; shal suddainely be changed and made a new; so that the corruption of their Bodies being taken away, & mortalitie remoued, they shall put on immortalitie. Now to them this change shal be instead of death, inasmuch as the ending of a corrupt nature shall be the beginning of a nature that shall be incorruptible. It followeth, I BELIEVE IN THE HOLY GHOST.

Of the *Holy Ghost* I haue spoken before, and how he is the third Person in Trinitie, and why he is called *Holy Ghost*; that is, *Holy Spirit*, seeing the Father and the Son

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• Totum hoc quod vocatur humanū genus, omnis ista Massa mortalitatis, ventura est ad libram, appendentur ibi opera hominum. Aug. in Ps. 72. p. 348.
• De omnibus rebus quæ in Scripturis diuini promissa sunt, una tantummodo remansit. Deus autem qui nobis in tantis rebus verum dixit, in una nos fallit? &c. Aug. de verb. Dom. Ser. 20. p. 62. Vid. Eund. De verb. Dom. Ser. 31. p. 84. & de Temp. Ser. 109. p. 600. & de Temp. Ser. 245. p. 810.
• Heb. 9. 27. f. 1. Cor. 15. 51. 1. Thess. 4. 17. & Vid. Lect. 3. p. 49. and 54.

are Holy both; and both of them are Spirits. That which concerning this third Person is thus briefly delivered here, was more largely declared afterwarde to the whole Church of God in the Creed of *Athanasius*, as also in another Creed in the Synod of *Constantinople*, and which in the Booke of *Common Prayer* followeth immediately the Gospel. The particulars concerning the Holy Spirit in *Athanasius* his Creed are these: *First* that there is one Person of the Father, another of the Sonne, and another of the Holy Ghost; but the Godhead of the Father, of the Sonne, and of the Holy Ghost is all one, the glory equall, the Maiestie coeternall. *Secondly*, that such as the Father is, such is the Sonne, and such is the Holy Ghost, namely vncreate, incomprehensible, and eternall, & yet not three eternalls, but one, not three incomprehensibles, but one, not three vncreated, but one. *Thirdly* that as the Father, & the Sonne are both Almighty, both God, both Lord; so likewise the Holy Ghost, & yet not three Almighties but one, nor three Gods but one, nor three Lordes but one. *Fourthly* that the Holy Ghost is of the Father, and of the Sonne, neither made, nor created, nor begotten, but proceeding. *Lastly*, that there is one Holy Ghost, not three Holy Ghosts, and that in this Trinitie none is afore, or after other, none is greater or lesser then another; but the whole three Persons be coeternall together and coequal. That which was declared in the Council of *Constantinople* was this: *I beleene in the Holy Ghost, the Lord & giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped & glorified, who spake by the Prophets.* And thus much of the first part of the Creed instructing our Faith concerning God. Now as touching the other Part concerning the PEOPLE OF GOD, that is, his CHVRCH; the first whereof is this, THE HOLY CATHOLIKE CHVRCH.

When I spake vnto you the last time of the Visible Church of Christ, I told you that of his Mysticall Church

Irenaeus advers. we had then no cause to speake. No more indeed we had,
her. l. 4. c. 18. & for we were then to speake of the Visible only, such as the
l. 5. c. 13. Christians in those times, and we in these are to ioyne our
Clem. Strom. l. 7 selues vnto. Howbeit now we are to speake of the Church
Greg. Moral. l. 1 Mysticall or Invisible, forasmuch as the *Holy Catholike*
38. c. 9. Church here mentioned, is that Mysticall Body of Christ.
Ambros. in Ep. The Church then in this sense is taken for the whole com-
ad Ephes. c. 3. pany of Gods Elect, and that by the testimony of these six
Bernard. in Fathers *Irenaeus, Clemens Alexandrinus, St Gregory, St*
Cant. Ser. 78. *Ambrose, St Bernard, and St Austen.* I spare to quote their
Aug. de Civ. words; you shal see them, with much more to this purpose
De il. l. 1. c. 1. & in D. Rainolds. These concerning the Church. In this re-
l. 15. c. 1. & de spect it is tearmed of vs, a *Body Mysticall.* A *Body*, because
Catech. Rud. c. it containeth a huge multitude not from *Abel to Zacha-*
30. & de Bap- *rius* only, Mat. 23. 35. but from *Abel* to the last man that
tism. cont. Do- ever shall be saved. *Mysticall*, for that the mystery of their
mat. l. 5. c. 27. conjunction is remooued altogether from sense; for albeit
1 D. Rainolds ex their naturall Persons be visible to the world, yet discernē
Thes. de Script. we not whereby they are infallibly of that Body. And this
& Eccles. Thes. is the *Catholike Church* here meant in this place. Where-
4. §. 25. p. 117. vnto since the Mother Church of Rome, like the Mother
Edit. 1602. Frog in the *m Poet*, that she may be as big as *She*, puffes
 vp her selfe so much,

m Horat. Serm.
l. 2. Sat. 3.

m Catech. Trid.
in expof. Symb.
Vid. D. Raynol,
Thes. p. 30. Edit
1602.

m Andrad. De-
feus. Fid. Trid.
l. 2. Pet. à Soto
cont. Confess.
Wittenb. c. de
Eccles. Al ibere
cited by M. D.
Rayn. in his
Thes. in Engl.
p. 673.

m Quantand! num tandem se inflans, sic magna fuisse,
Maior dimidio, num tanto! cum magis, atque
Se magis inflaret:

would, some of her litle Frogalings would put her in mind
 of that which followeth,

--Non si teruperts, inquit;

Par eris.

For to say the very Truth the name *Catholike* (as they
 meane it) doth not appertaine to this, or that Church, but
 to the Church *Uniuersall*, continued through all Nations,
 Ages, and Provinces, from *Adam* vnto vs and our Poster-
 ity: as the *m Councell of Trent* in their Catechisme, and the
 Expounders of the Councell *Andradus, & Petrus à Soto*
 (such

(such is the force of Truth) do plainly confesse. But thus much of the CHURCH. Come we now to those Prerogatives, which this Church partly hath, partly is to have hereafter, and they in this Creed are named? Fowre, ^{P Vid. D. Rain. Theop. p. 131. Edus. 1601.} two in this life, and two in the life to come. *The Communion of Saints, The forgiveness of sinnes*, there's the former two; *The Resurrection of the Body, and The life everlasting*, there's the two later. First of the two former which make the Tenth Article, THE COMMUNION OF SAINTS, THE FORGIVENES OF SINNES. [*The Communion of Saints*]

The word *Saints* so oftē vsed throughout the New Testament, as well for the living as the Dead, as Rom. 1. 7. *To all you that be at Rome beloved of God, called to be Saints*: & 1. Cor. 1. 2. *Vnto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, Saints by calling*: & Philip. 1. 1. *To all the Saints of Christ Iesus which are at Philippi*, &c: wil intimate sufficiently to vs, what Communion of Saints here is meant. For since a *Communion* doth signifie to vs that fellowship, concord, part, & agreement, whē diuerse ioine and partake together in one thing, as, 2. Cor. 6. 14. *What fellowship hath righteousness with unrighteousnes? and what communion hath light with darknes? and what concord hath Christ with Belial? Or what part hath the beleeuer with the Infidel? and what agreement hath the Temple of God with Idols?* Forasmuch I say as *Communion* here signifieth this fellowship, this concord, this partaking, this agreement, and God hath had the that worship him purely and sincerely, *tum doctrinā, tum moribus*, in al Countries & places, & in al Times & Ages, what doth it signifie but that these *All*, though so much severed in time and place, in regard they are knit together to one and the selfe same Body, whereof Christ is the Head, haue both Communion with Christ the Head, as also with one an other. *Of their Cōmunion with Christ*, the Apostle S^t Paul tels vs, 1. Cor. 1. 30. and againe to the Ephesians, Ephes. 5. 30. *Of their Communion with one an other*, as also with Christ the

Head, the Apostle *S^t Iohn*, 1. Ioh. 1. 4. *That which was from the beginning, saith he, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life; that I say, which we haue seene and heard, declare we vnto you, that ye may also haue fellowship with vs; & that our fellowship also may be with the Father, & with his Sonne Iesus Christ.* So that it may seeme by these places & the like (as touching one an other) that they all of them haue a communion in *Spirit*, a communion in *Faith*, a communion in *Sacraments*, a communion in *Prayers*, a communion in *Loue*, a communion in *Concord*, a communion in *Vnity* with one an other, not perhaps in that perfection while here they liue in this world (as were indeed to be wished) howbeit that which is now wanting shal double hereafter be supplied. *Paul & Barnabas* that were so stirred, that they departed asunder, are now good Friends in Heaven, where wel they may wonder at one an other for their former falling out. But I come to the second Prerogative.

The second Prerogative I told you of, was the *Forgiuenesse of sins*, & this as it is the Churches in generall, so is it each ones in particular that doth belong to this Church. *Ubi peccatum* saith *S^t Chrysostome*, *ibi procella*: where sin is, there's a storme. And therefore *Hesiodus* correcteth *Platoes* speech, who said that *Punishment* doth succeed sin, & followeth it at heeles, he affirms that Punishment is rather borne at the selfe same instant. And indeed *S. Austen* hath an excellēt saying that matcheth both speeches together; *Peccatum quod inultum videtur* saith he, *habet perdissequā panam suam, ut nemo de admissio nisi aut amaritudine doleat, aut cecitate non doleat*. Sinne which seemes unpunished hath a punishment that waits vpon it, so that there is no man that doth commit sinne but he weeps bitterly for it, and thats a punishment, or he cares not, & that's his blindness, and thats a greater punishment. But most significant is that of God himselfe vnto *Cain*, *If thou dost well* saith he

1 A.C. 15. 39.

1 *De qua-*
2 *sta, in xi*
3 *quor. Chry-*
4 *ad Pop. Antioch*
5 *Hom. 5.*

6 *Montaignes*
7 *Essais. l. 2. c. 5.*

8 *Aug. Tom. 4.*
9 *de Continent.*
10 *p. 995.*

11 *Gen. 4. 7.*

he, shalt thou not be accepted and if thou dost not well, sinne
 lyeth at the doore. *Peccatum* ^a saith Tremelius, id est, *peccata*
 peccast; sinne, that is, the punishment of sin: & if that lie so
 nere as at our very doores, you know how oftentimes in a
 day it is like to haue vs by the throat. And doubtlesse so it
 would, were it not for *Forgiuenes* here. Not a day goes o-
 ver our head but every minute thereof we sinne, & yet ask-
 ing forgiuenes, and not asking it, we are oftentimes for-
 givent o: There is one remission of finnes ^a saith *S^r Austen*, est que semel
 that is given vs at once in holy Baptisme: there is an other ^a datur in sancto
 that as long as we live here is given vs in the Lords Praier; baptisate, alia
 meaning when as we say it either at home or elsewhere. *que quamdiu*
Mergimur ^a saith he, & *emergimus*. We are many times *datur in Domi-*
 plunged over head and eares, and yet we get out againe. *nica Oratione*
 And whensoever we are broken and bruised, and we are *Aug. Hom. 41.*
 full of soares for sinne, our heavenly Physition is omnipo- *p. 362.*
 tent, he can so cunningly cure vs, as that he will not leaue ^a *Aug. Confess.*
 a skarre behinde. They are ^a *S^r Austens* owne words. I *113. c. 7. p. 156.*
 should here discourse vnto you how the Father, Sonne, & ^a *Medicus no-*
 Holy Ghost do worke this forgiuenes in vs. *stris curare vo-*
sometimes immediatly by themselves, *est, & sic confis-*
sometimes by the Service & Mini- *eruit plagas no-*
 stery of Man; as first of the Apostles, and afterwards of all *stras curare vo-*
 such as haue beene their Successors ever since, but it is e- *nec cicatricum*
 nough our Saviour ^a said; *whosoever's sins yee remit, they* *vestigium post*
are remitted vnto them, and ^b lo, I am with you alway, vntill *ipsum medica-*
 the end of the world: But I come to the eleauenth Ar- *mina remaneat.*
 ticle, The resurrection of the Body; that which ^a *S. Austen* *Aug. de Temp.*
 tells vs is most contradicted of al others, THE RESVRREC- *Ser. 1. p. 388.*
 TION OF THE BODY: ^a *Ioh. 20. 23.*
^b *Mat. 28. 20.*
^c *In nulla re sic*

The same day, ^a saith *S^r Mathew*, the Sadduces came to
 our Saviour which say that there is no resurrection. And
 Tertullian speaking of some of the Heretikes of his time
Saturnus, *Basildes*, *Valentinus* and the like; *Nunc*, ^a saith
 he, *ad alios Sadduceos preparamur, partiaris sententia illo-*
rum. Ita dimidiam agnoscunt resurrectionem, solius scilicet
Anima, aspernati carnem, sicut & ipsam Dominum carnis. *Aug. in Ps. 88. p. 678.*
^d *Mat. 23. 29.*
^e *Tertul. de Res.*

We are now in these daies to make head against other Sadduces, that are copartners with the former. For they graunt the Resurrection by halves, namely the resurrection of the Soule alone, despying the Flesh, as they doe in very deed even him that is Lord therof. Howbeit we that are true Christians must not thus misbeleue. We must beleue of the Body also, as well as of the Soule; & so much the rather for the Apostle S. Paul hath such excellent passages concerning that. To him that saith, How are the dead rayed vp? and with what body come they forth? **1. Cor. 15. 36** *foole,* ¹saith he, *that which thou sowest is not quickned except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare corne as it falleth, of wheat, or some other graine. But God giveth it a body at his pleasure, even to every seed his owne body. So also is the resurrection of the dead,* ²saith he. *The body is sowne in corruption, and is raised in incorruption. It is sowne in dishonour, and is raised in glory: it is sowne in weaknesse, and is raised in power. It is sowne a naturall body, and is rayed a spirituall body. And againe,* ³*This corruptible, must put on incorruption: and this mortall must put on immortalitie. So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is writtē, Death is swallowed up into victory. So that our very Bodies (you see) shall rise againe, & therefore was it said in the * African Churches, Resurrectionem huius carnis, I beleue the resurrection of this flesh, that is, a recollecting and gathering of the same matter, whereof our body was first composed, and which after our death was scattered, and severed into all the Elements; Nec in bestias, saith ¹Tertullian, sed in sua corpora revertentibus animabus, Our Soules returning not into the Bodies of Beasts, as some were of opinion, but into their own Bodies. ²S^t Ambrose gives the reason, why the Bodies should thus rise. For this, ³saith he, is the order and cause of Iustice, that because the actions of the Body and Soule are common to both, the Body executing that*

of the T. T.
GREGORIUS

2. Cor. 15. 36

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1. Cor. 15. 36

that which the Soule decreed, both of them should likewise come unto iudgement, both of them be either delivered up to perpetuall punishment, or both reserved to eternall glory. And so I come to that glory, AND LIFE EVERLASTING.

This Article, ^msaith *Ursinus* is placed last, partly for it is fulfilled perfectly after the rest: partly for it is the effect of all the other that went before. For in no wise must we forget that parcell of my Text, *He that shall beleene, and be baptized shall be saved.* Now what this *Life everlasting* is may iustly seeme vnexplicable, seeing not only the Prophet ⁿ*Esay*, but the Apostle ^o*S^t Paul* also after him determinately set downe, that they are the Things which Eye ⁿ*Esay. 64. 4.* hath not seene, neither Eare hath heard, neither came into ^o*1. Cor. 2. 9.* mans Heart: and *P. S. Austens* inference is therevpon, And ^o*Quid queris* how shoulde it then come into the tongue of man, that ^{us ascendat in} could never as yet come into the heart of mā. Howbeit since ^{linguam, quod} we cannot possibly knowe what it is in very deed, let ^{in cor non asce-} vs ^{dit. Aug. in Ps.} goe by analogie and proportion, and first consider what ^{65. p. 650.} *Life* is, as Philosophers intreat of it. *Life* in Creatures possessed with living Soules, is properly the being of living Creatures. Now *life* is taken both for the first act, that is for the very living, and being: as also for the second act, that is, for the operation of a living thing. So that we may define it to be, *An aptitude of a living thing to worke the operations proper and peculiar thereunto, which is the operations also themselves, by reason of the union of the Body with the Soule.* Now the life that we haue here hath diuers and sundry tearmes: when we are *Infants*, ⁹saith *S^t Austen*, we hope to come to *Childs* estate; when we are *Children*, to be *Striplings*, when we are *Striplings*, to be *young Men*, when we are *young Men*, to be *ripe* in yeares, when we are *ripe* in yeares, to be *old*: but *old* age hath no age to hope for after. When once we come to be too ripe, you knowe what followes. It is not so in *Life* here spoken of: this hath no such commaes, or colons, or periods. Why? for it is *Everlasting*. Now *Everlasting* is taken three manner of

waies: *First* for that which hath neither beginning nor ending, so God is everlasting: *Secondly* that which hath no beginning and yet hath an ending, so the Decree of God: *Thirdly* that which hath a beginning, but never shall haue end, and such are the Soules of Men. And in this third sence it is, that *Life* is called here *Everlasting*, that is, a *Life* that hath a beginning indeed, but that shall never afterwards haue end. And this is that endlesse life so often promised in holy Scripture, not as was promised by the Poet, who when he had said in one place,

Virg. Enl. 6

*Hic ego nec metas rerum, nec tempora pono,
Imperium sine fine dedi,*

Virg. Georg. 1. 2.

saith in another notwithstanding,

--- Res Romana, perituraq, Regna.

Aug. de Verb. Dom. Ser. 29. pag. 80.

Peritura veritate non tacuit saith *S^t Austen*, *semper mansura adulatione promisit*: he told them their Empire should perish when he told them the truth, but when he told thē it should ever last, he did but flatter them: no the Scriptures are still constant and hold an even course, & are like those heavenly Orbes above that never alter or chaunge their course, but runne continually their wonted rounds.

Ps. 102. 26.

Nay they as saith the Prophet shall perish too, they all shall waxe old as doth a garment, and as a vesture shal God change thē, and they shalbe changed, but the word of the Lord saith *S^t Peter*, that endureth for ever; and this is that word vpon which here in this place Everlasting Life is grounded.

7 Ambros. Ser. 33. p. 326. ut supra, p. 129. in marg.

Aug. de Tēp. Ser. 135.

Aug. de Tēp. Ser. 135.

Aug. de Tēp. Ser. 135.

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Aug. de Tēp. Ser. 135.

Aug. de Tēp. Ser. 135.

Aug. de Tēp. Ser. 135.

And thus, Beloved, haue you heard the whole exposition of that Creed, which is as speaks *S^t Ambrose*, the key of our Christian Faith. Of this Creed it is that *S^t Austen* speaking, *Symbolum didicistis* saith he, *ubi est regula fidei vestra brevis, & grandis: brevis numero verborum, grandis pondere sententiarum*. You haue learnt your Creed, wherein is the rule of your faith, little & large: little in regard of the small number of the words, large in regard of the weight of matter therein contained. Of this Creed *Tertullian* speaking as you heard the last time, *Regula quidem fidei*

fidei saith he, *una omnino est, sola immobilis, & irreforma-* a Tertul. de
bilis. The rule of Faith, is one alone, only immouable, and Ing Veland.
 not to be framed anew. Of this Creed in effect *Irenaeus* p 385.
 speaking before them all, *The Church* saith he, though b ἡ μὲν γὰρ
 scattered through the world unto the utmost borders of the ἐκκλησία,
 earth, hath from the Apostles, and their Disciples received καί ποτε καὶ
 this Truth, that is, Beleeve. The parts of which Beleeve he ὅλως τῆς δι-
 also having recited, *This faith,* saith he, the Church being κυμένης ἕως
 spread farre and wide preserveth, as if one house did containe σὺν πᾶσι τῆς
 them all; these things it equally embraceth, as though it had γῆς διασπα-
 even one Soule, one Hart, & no more; it publisheth, teacheth, μύησιν, & δέ-
 and delivereth these things with uniforme consent, as if God ᾧ ἦν Ἀπὸ τοῦ
 had giuen it but one onely tongue wherewith to speake. And λογὸν καὶ τὴν ἐκεί-
 againe a little after. He which amongst the Guides of the των μαθητῶν
 Church, is best able to speake, uttereth no more then this, & ἐξ ἀγαθῶν
 lesse then this the most simple doth not utter when he makes [ἀλλήθην]
 profession of his Faith. Not to beleue all and every point Irenaeus advers.
 of this Creed, is as much as our Soules are worth, there is Har. l. i. c. 2. p.
 such a connexion betweene all and every part: *Ita res rem* 34. Col. 2.
sequitur, as speakes Lactantius in another case, so one
 Article, one particle is ioyned with another, as marre one,
 and marre all. An example whereof we haue in *Cassianus*,
 who defending the Incarnation of the Sonne of God a-
 gainst *Nestorius*; If thou do'st, saith he, deny our Lord Iesus
 Christ; in denying the Son thou canst not choose but deny the
 Father: for according to the voice of the Father himselfe, He
 that hath not the Sonne, hath not the Father. Wherefore de-
 nyng him which is begotten, thou denyest him which doth be-
 get. Againe, denying the Sonne of God to haue beens borne in
 the flesh, how canst thou beleue him to haue suffered? Belee-
 uing not his passion, what remaineth, but that thou deny his

ὡς μίαν ψυχὴν καὶ ἑνὴν αὐτὴν ἐξουσίαν καρτίαν, καὶ συμφώνως ταῦτα κηρύσσας καὶ διδάσκας καὶ
 ἐκδηλώνων, ὡς ἐν σώμα κακτομένην. *Irenaeus advers. Har. l. i. c. 3. p. 39. Col. 2.*
 d Καὶ οὕτως πᾶσι διδάσκει ἐν λόγῳ καὶ ἐν τοῖς ἐκκλησιαστικῇς ὑποθέσεσιν, ἐπεὶ οὗτος
 ἔρετι, οὐτε ὁ ἀδελφὸς ἐν τῇ ἀρχῇ ἀλαλήσας τὴν παροῦσαν. * *Lact. Divin Inst. l. i. c. 16.*
 f *Cassian. de Incarnat. Dom. l. 6. c. 16.*

Resurrection? Whereupon it followeth, that thou also deny his Ascension into Heaven, the Apostle affirming, that he which ascended, did first descend. So that as much as lyeth in thee, our Lord Iesus Christ hath neither risen from the death, nor is ascended into Heaven, nor sitteth at the right hand of God the Father, neither shall he come at the day of the final account, which is looked for, nor shall iudge the quicke and dead. Nestorius confessed all the Articles of the Creed, but his opinion did imply the denial of every part of his Confession. By this you see how each Article is linekt with one another. And therefore as the same Cassianus speaketh in the selfe same Booke, *This*, & saith he, is the State of Christian Faith, that he that denies one part thereof cannot possibly hold the other. For all, saith he, are so annexed, and so incorporated to one another, that one without the other cannot possibly consist, and he that shall deny one of all (his meaning is, if he obstinately stand in denyall of it) it shall not profit him a whit to beleene all the rest. What remaineth thē but concerning this Creed we take every of vs speciall care, and follow S^r Austens advise and Counsell: *Quotidie dicite*,^h saith he, *quando surgitis, quando vos collocatis ad somnum*. Say it every day when as you rise, and also when you goe to bed. Andⁱ againe a little after, *Make rehearfall of thy Faith, consider thy selfe thoroughly: let thy Creed be thy looking glasse. Nay let it rather be thy treasure, let it be the dayly apparel of thy mind*. And againe in another place: *Write it in your heart*,ⁱ saith he, *& every day say it to your selues before you sleepe, before you walke abroad, see that you arme your selues with your Creed*. But as you say it, Beloued, daily, and arme your selues with it, so your care must be withall to knowe the meaning of it too: otherwise Cardinall Ascanius had a Popiniay that could repeat it (they say) by roat, & that (not as a many Papists do at this day,

Hæc ratio Ecclesiastici Sacramenti, & Catholica fidei est, ut qui partem divini sacramenti negat, partem non valeat confiteri. Ita enim sibi connexa & concorporata sunt omnia, ut aliud sine alio stare non possit, & qui unum ex omnibus denegaverit, alia ei omnia credidisse non proficiat. Cass. de Incarn. l. 6.

^h Aug Hom. 42 p. 364.

ⁱ Commemora Fidem tuam, inspicere, si tantquam speculum

tibi Symbolum tuum. Sint divitiæ tuæ, sint quotidiana ista quodammodo indumenta mentis tuæ. Aug. 1b. ⁱ In corde scribise, & quotidie dicite apud vos, antequam dormiatis, antequam procedatis vestro Symbolo vos munite. Aug. Tom. 9. de Symb. ad Catech. c. 1. p. 752.

Creed-

Creezum xnum Patrum onitentem, and so forth: whereof see more in ^m Mr White) but *articulatissime*, saith my ⁿ Author, *continuatis perpetuo verbis*, *perinde ac vir peritus*: treatably, and distinctly from point to point, as an expert and skilfull man could possibly haue done. I will end all this with that good ^o Constitution of our Church concerning the standing at it, and saying it audibly with the Minister, as also the *Confession*, and the *Lords Prayer*, following that. And indeed if it be true which ^s St Austen hath, that this our Creed is both *Tunica* and *Lorica* too, a Coat, and also a Harneffe; what better ceremony and gesture to testifie our Christian resolution, then by *Standing* at the saying of that, for the least iot whereof (if need be) we are to spend our dearest blood.

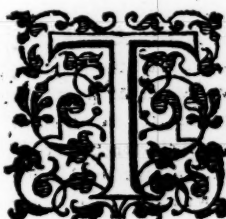
And thus, Beloued, haue you heard of the Articles of our Faith, commonly called, the *Apostles Creed*. The next point I ^p promised you to handle, was all those *Tenets* which our owne Church holdeth against the rebellious Church of Rome, whereof I had thought the next Thursday to haue discoursed vnto you at large. But forasmuch as that will be the *Ascension day*, and is therefore to call to minde elsewhere, that particular meditation of our Saviours Ascending into Heaven, and the Causes of his Ascending thither, *partly* to lead Captiuitie captiue, *partly* to giue Gifts and Graces vnto men, *partly* to prepare a place for all that should belecue in him, *partly* to send downe his Holy Spirit: *partly* to appeare in the sight of God, and there to intercede for vs as you haue heard this day, I shall deferre this my next labour vntill the next Tearme. *In the meane time, God so bleffe vs, and the seed that hath beene sowne, &c.*





OVR CHVRCH'S TENETS
against the Church of Rome.

Lecture 8.
June, 6.
1614.



Hey were the words of ^a St Ierome, ^b Hieron. Tom. 2. Epist. ad Pā-
Nolo in suspitione harescos quengua ^c mach. aduer. cyo.
esse patientem; I would haue no Mā ^d rores Ioannis
Patient in the crime of Heresie. ^e Hierosolym. p.
Patient, as I take it saith Reverend ^f 162.
Hooker, wee should be alwaies ^g M^r Hookers
though the crime of Heresie were ^h learned Dis-
intended; but silent in a thing of so ⁱ course of Iustifi-
great consequence I could not, ^j Be. & p. 67.

loved, I durst not be, especially the lone that I beare to the
truth of Christ Iesus being hereby somewhat cald in question.
Thus spake that worthy Man of himselfe by reason of an
Adversary, who had sometimes beene his ^k familiar friend, ^l Plal. 55. 15.
and afterwards kick vp the heele against him.

Who so readeth the Bookes of our Adversaries which
they pester the world so much with, shall hardly finde a
page where there is not somewhat at least against vs con-
cerning Heresie, & how we are Heretikes, no men worse.
Let vs see what Bristow saith, one for all, and

---d *Crimine ab uno*
Disce omnes:

^m Virg. *Æneid.*
lib. 2.

by the length of his foot, take we a scantling of all the rest.
Our Protestants and Puritans ⁿ saith he, for this their vn-
mercifull opinion (about infants) are not Catholickes, they ^o Brist. Motines.
are contrary to the Apostle, they condemne the Vniuersall ^p Motine 4.
Church of God, they are to be detested as corrupters of our
Faith,

Faith, as Heretikes, as Pelagians: and indeed ^{farre} worse then Pelagians. And a little after, O unmercifull and cruell Heretiques!

¹ Virg. *Æneid.*
l. 6.

² Gretzer. de
iure & more
prohibendi lib.
malos l. 2. c. 7.

--- ³ Ne se vimagne Sacerdos.

Or if he like ⁴ Grezzer's words better, *Placiâ, Papista, placidè.* Proue but by one example of old Heresies most vndoubted, proue most plainely that we are Heretikes, *Nomina, aut frontem exporrige, vt Calumniatorum nota iuratur.* I cannot now stand to disproue the two examples alledged by him, neither need I in very deed; it is done already to my hand by one of the worthies of our Church, he that answer'd such a ⁵ rabble of them, ⁶ *Doctor Fulke.* But you see in the mean time how spightfully they speak, nay how spightfully they wright of vs, & yet *Bristow* was No-body to *Weston*, & others, that came after, nor *Weston* vnto those that now come after him. But it is not their words that cā affright vs, no they shall not make vs loose so much as Patience. Silent indeed in a thing of so great consequence, we cannot, Beloued, we dare not be, & therefore now of those heresies which they lay so mainly to our charge. The Text I haue chosen to this purpose is a parcell of the words of the Apostle *S^c. Paule*, as they are related vnto vs by *S^c. Luke*, *Act. 24. 14.* The words are these.

⁷ *Rassel, Feck-
nâ, Allen, Hes-
kins, Riston, Ho-
fius, Sanders,
Bristow, Staple-
ton, Martial,
Frarin, Defèce
of the Censure,
& the Rhemish
Testament. Po-
pulus superan-
tur ab vno.*

⁸ *Doctor Fulkes
Resistene against
Bristowes Mo-
tiues, p. 15. and
p. 101.*

But this I confesse vnto thee, that after the way which they call Heresie, so worship I the God of my Fathers, beleeuing all things which are written in the Law, and the Prophets.

In which words we see first of all a grievous crime laid to the charge of the Apostle *S^c. Paule*: Secondly, the Apostles Apologie or Defence for the same. The crime laid to the Apostles charge was *Heresie*: & *Heresie* indeed is a crime so hainous, that vnlesse it may be seene¹ saith our worthy *Iuel*, vnlesse it may be felt, and in a manner may be holden with

¹ *Iuel. Apol. p.
28.*

with hands and fingers, it ought not lightly to be iudged, or beleaved, when it is laid to the charge of any Christian. For Heresie as he saith, is a forsaking of Salvation, a renoueing of Gods grace, a departure from the body and spirit of Christ. So *S^t Austen*, Let a member^m saith he, be cut and parted from the Body, be it the Hand, or Finger, or Foote, *when it is cut of, doth the Soule follow that part that is cut of? When it was in the Body it lived indeed, but being cut of it looseth his life.* Right so a Christian is a Catholicke, while he is in the Body, but being once out, & made an Heretike, he is as a member cleane cut of, the Spirit doth not follow him. Howbeit the Heresie here laid to the Apostles charge in this place, was indeed no Heresie. He was accused by *Tertullus* that he was of the Sect, or the Heresie of the Nazarites (for howsoever before this time the Disciples were called Christians, Act. 11. 26. Yet were they called also Nazarites of *Ie. Christianna* of Nazareth) but he was accused by *Tertullus*, that he was of the Sect or Heresie of the Nazarites, Certainly *saith Tertullus*, we haue found this man a pestilent fellow, & a moouer of sedition among all the Iews throughout the world, and a chiefe maintainer of the Sect of the Nazarites. Now the Apostle *S^t Paul* here in this place doth not only not deny this point of his Accusation, but freely cōfesseth that if so be that were Heresie, then was he an Heretike indeed, but yet he worshipped (he said) the true God, and beleaved all that was written in the Law and the Prophets, which was the word of God, and therefore did he put it to their own consciences, whether he were an Heretike, or no.

An excellent patterne of our selues, who are accused as he was, and may excuse our selues as he did. Only they haue vs not now (God be thanked) as *Tertullus* had *Paul* before a Tribunal Seat. Those daies are past & gone, their power and might is much abated, though their hatred & malice be neuer a whit. But, *Bene est* *P^r* saith *S^t Ierome*, quod *P^r* *Hieron. Tom. 2. Apol. aduers. Ruffin. l. 2 p. 223.* *malicia non habet tantas vires, quantos conatus. Perierat innocentia, si semper nequitia iuncta esset potentia.* It is well that.

than Malice hath not so much might as it hath spight. Innocency were vndone, if wickednes & powrefulnes were still in one Predicament. *Troia iam versus est malum*; Eighty eight is an old soare. They haue given vs of late occasiō to say with Israel in the 9 Psalme, *If the Lord himselfe had not bene on our side (now may Israel say) if the Lord himselfe had not bene on our side when Romish Catholickes rose vp against vs, they had swallowed vs vp quicke; when they were so wrathfully displeased at vs. And that which followeth a little after; But praised be the Lord, which hath not given vs over for a pray vnto their teeth. Our Soule is escaped, eue as a bird out of the snare of the fowler: the snare was broken, and we were deliuered. But to come vnto my purpose.*

To shew that we may excuse our selues as the Apostle here did, I hold it my best way to rehearse all those Points we are accused of by the, & to confirme them very briefly, both by the Scriptures, and by Fathers. Which that it may the better be brought about, I can thinke of no better course then to rehearse here before you all those *Tenets* which our Mother the Church of England holdeth concerning Doctrine and Discipline. I meane those Articles concluded in a Synod of hers in the yeere 62, wherevnto we al of vs subscribe at the taking of our Degrees. And by this meanes shal you reape a double benefit: *First* you shal heare what you are to subscribe vnto, and not go blindefold to worke, as too too many haue done heretofore, and haue afterwards beene a heavinesse to our Mother the Church by kicking the heele against her: *Secondly*, you shal haue somewhat also in store against the Dictates of our Adversaries, who imploy so much paines to inveigle such as you are, & to make them their *Profelites*. I know to performe all this will be somewhat aboue your capacities, especially now at this time being so young as you are, a many of you; howbeit as our Saviour^x said to *S^c Peter* when he washed his Feete, *What I do thou knowest not now, but thou shalt know it hereafter*: right so say I in this case, that

Articles, wher upon it was agreed by the Archbishops & Bishops of both Provinces, and the whole Clergy. In the Convocation holden at London in the yeare of our Lord God. 15 62
Prov. 10. 1.
U^m faciatis v^m Profelytū.
Mat. 23. 15.
Ioh. 13. 7.

that which by tenderneſſe of .yeares you cannot now ſo well ſkil of, you ſhal Godwilling hereafter, if in the mean time you lay vp all theſe ſayings in your hearts, as did the Bleſſed Virgin our Saviours, Luk. 2. 51. Our Saviours Parents, ſaith S. Luke, *underſtood not the word that he ſpoke* Luk. 2. 50.
unto them, and yet, ſaith he immediately after, *his Mother* V. 51.
kept all thoſe ſayings in her heart.

As touching the order I shall obserue, forasmuch as the Articles are many (some thirty or fortie of them in all) & some there are about which there is little or no difference at all betweene our Adversaries and our selues: those about which there is none at all, or at least wise very little, those will I barely read vnto you, the Rest about which there is, I will first read them, then proue them both by Scriptures, and by Fathers. I shall be at this time somewhat long, but your patience may be the greater, partly for I haue not yet been over tedious vnto you at any time, partly for I shall hereafter be the breefier in those points that are hereafter to be handled. I come to the first Article.

The first of those Articles is of Faith in the holy Trinitie, and there is about that Article no difference at all betwene vs. The Article is this. *There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodnesse; the maker and preserver of all things, both visible and invisible. And in unitie of this Godhead, there be three Persons, of one substance, power, and authoritie, the Father, the Sonne, and the holy Ghost.* The second is of the word of God, which was made very Man, and about that we agree too. The Article is this. *The Sonne which is the Word of the Father, begotten from everlasting of the Father, the very, & eternall God, of one substance with the Father, tooke Mans Nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to*

X

say,

say, the Godhead and Manhood were ioyned in one Person; never to be divided, whereof is one Christ, very God, and very Man: who suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for Originall guilt, but also for all actuell sinnes of Men. The third is of our Saviours going downe into Hell, and therein also we agree. The Article is this.

Art. 3.

As Christ died for vs and was buried: so also it is to be beleueed, that he went downe into Hell. The fourth is of the Resurrection of our Saviour, and in that we agree too. The Article is this.

Art. 4.

Christ did truly arise againe from death, and tooke againe his body, with flesh, bone, and all things appertaining to the perfection of Mans nature: wherewith he ascended into Heaven, and there sitteth untill he returne to iudge all men at the last day. The fift is of the Holy Ghost, and in that also we agree. The Article is this.

Art. 5.

The Holy Ghost proceeding from the Father, & the Sonne, is of one substance, maiestie, and glory, with the Father & the Sonne, very, and eternall God. Hetherto haue we and our Adversaries gone hand in hand, no whit varying each from other, but now loe begins the breach, and first in the sixt Article.

Art. 6.

It is of the sufficiencie of the Holy Scriptures to Salvation, & the Article is this. Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleueed as an Article of the Faith, or be thought requisite and necessary to salvation. In the name of the Holy Scriptures we doe understand those Canonickall Bookes of the Old and New Testament, of whose authoritie was neuer any doubt in the Church. The names and number of them are these:

Ge.

Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Iosue, Iudges, Ruth, The 1. Booke of Samuel, The 2. Booke of Samuel, The 1. Booke of Kings, The 2. Booke of Kings, The 1. Booke of Chronicles, The 2. Booke of Chronicles, The 1. Booke of Esdras, The 2. Booke of Esdras, The Booke of Hester, The Booke of Iob, The Psalmes, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon. The 4 greater Prophets, The 12. lesse Prophets. And the other Bookes (as Hierome saith) the Church doth read for example of life, and instruction of manners: but yet doth it not apply them to establish any doctrine. Such are these following. The third booke of Esdras. The fourth of Esdras. The booke of Tobias. The booke of Iudith. The rest of the books of Hester. The booke of wisdom. Iesus the sonne of Syrach. Baruch the Prophet. The Song of the three Children. The story of Susanna. Of Bell and the Dragon. The Prayer of Manasses. The 1 Booke of Maccabees. The 2 Booke of Maccabees. All the Books of the New Testament, as they are commonly receiued, we doe receiue and account them Canonically. So that we haue in this Article two points to proue. First, that the holy Scripture containeth all things necessarie (to be knowne and beleeued) for the Salvation of man. Secondly, that all the Bookes in the volume of the Bible are not Canonically, as for example, Toby, Iudith, Wisdom, the Sonne of Syrach, the Machabees, &c.

For the former we haue both Scriptures and Fathers. Scriptures, as Deut. 4. 2, *Thou shalt put nothing to the Word, which I command you, neither shalt thou take ought therefrom.* And Deut. 12. 32, *Whatsoever I command thee take heed thou doe it: thou shalt put nothing thereto, nor take ought therefrom.* So Ioshua, 1. 7, *Be thou strong & of a most valiant courage, that thou maist obserue and doe according to all the law which Moses my servant hath commanded thee: thou shalt*

a Tertul. advers *not turne away from it, to the right hand, nor to the left. I o-*
Hermog. p. 123. mit the Prophet David, in whom there are not many more
Edus. Par. 1545 Psalmes then there are testimonies of the sufficiencie of
b Rossensis the Law (chiefly the 19, and the 119) which Law delive-
 himsele that red to the Israelites whatsoever was necessary to their sal-
 wrote against vation. I omit also that of the Apostle S. Paul, 2. Tim. 3. 16
 Luther, cal's the *The whole Scripture is given by inspiration of God, & is pro-*
 Holy Scripture *fitable to teach, to improne, to correct, and to instruct in righ-*
 Conclave *teousnesse, that the man of God may be absolute, being made*
 quoddam om *perfect unto all good workes. I come to the Fathers.*
 nium verita- *First Tertullian: Adoro, a saith he, Scriptura plenitudinē.*
 veritatū om- *And againe a little after: Scriptum esse doceat Hermogenis*
 nium Pelagus *officina. Si non est scriptum, timeat va illud adijcientibus, aut*
 assert. Luther. *detrabentibus destinatum. I adore, saith he of himsele, the*
 confutatio, *fulnesse of the Scripture. Let Hermogenes Schoole shewe*
 Art. 37. *that it is written. If so be it be not written, then let him*
** A doubty chal- seare that curse appointed for them, which adde or take a-*
 enger be was, *way. And this was the place of Tertullian against Hermo-*
and an hot spot, genes, that so puzzeld Campian at the first (Campian that
that knewe no great Goliah that chalenged all and every of vs from the
better what way. And yet see the boldnesse
Bookes the Fa- ny such Booke in all Tertullian. And yet see the boldnesse
thers had writ- of the Iesuite, hee had no sooner denied there was such a
ten. See more of Booke, but when he saw he was deceiued, he tooke pre-
his wbole carri- sently vpon him to d discourse of the Argument of it. But
age in that Dis- I proceede. Credimus e saith St Ierome, quia legimus, nō cre-
putat on in D. dimus quia non legimus. He in the Controversie which hee
Fulke. Against had with Helvidius turnes the reason in and out. We be-
the Defence of leeue it because we read it, and because we read it not,
the Censure. Ep. therefore we belecue it not. So St Basil, Manifesta est e-
to the Reader. lapsio à fide f saith he, & superbia crimen, aut reprobare quid
p. 34. ex his que scripta sunt, aut superinducere quid ex non scrip-
d Conference at tis. He affirmeth it to be a manifest revolting frō the Faith,
the Tower. The & a spice of pride, either to disallow any thing that is writ-
4 daies Confer. ten, or to bring in any thing that is not written. And more
p. C. c. 2. b. over concerning the Authority of Scriptures, that they
** Hierom. Tom. should*
2. advers Hel- vid. p. 13. Edit. Basil. 1537.
f Basil. Ser. de Confess. Fid. p. 438. Edit. Basil.

should be the Iudge of controversies in religion; there is, saith D. Humfrey, a most excellent place in Chrysostom, *quæ nullus locus cummunis Iesuitarum, nulla Topica, Logica, Philosophica, Theologica, possunt demoliri.* No common place books of the Iesuits, none of their Topicks, Logick, Philosophy, Theology, could possibly demolish. they vsed saith he, the Sword not of *Hercules*, but of the *Printer*, & left it out quite and cleane. I take it he means a^h place in *Opere Imperf.* in Mat. Hom. 49. you shal find it in S. Chrysostom in his 2. Tome. I returne vnto my purpose. And before we haue done with this point, there is a maine obiection to be answered concerning the Premisses. For it hath oftentimes beene demaunded, how the Bookes of holy Scripture containe in them all necessary things, when of things necessary the very chiefeest is to know what Bookes we are bound to esteeme holy, which point is confest impossible for the Scripture it selfe to teach. Wherevnto it may be answered, that albeit Scripture do professe to containe in it all things which are necessary vnto Salvation, yet the meaning cannot be simply of all things that are necessary but all things that are necessary in some certaine kinde or forme; as *all things* that are necessary, and either could not at all, or could not easily be known by the light of natural discourse: *all things* which are necessary to be knowne that we may be saved, but knowne with presupposall of knowledge concerning certain Principles, whereof it receiveth vs already perswaded, and then instructeth vs in all the residue that are necessary. In the number of these Principles one is the sacred Authority of Scripture. See more hereof in Reverend Mr. Hooker. I come to the second point concerning *Bookes Canonickall.*

That they only are *Canonickall* which our Church accepteth. *Quia in tempore hoc ex quo obtinuit Heresi illas Ecclesias, nulla probatio potest esse verget Christianitatem, neq. refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi Scripturæ divinæ, &c.* Chryl. Tom. 2. *Op. imperf. in Mat. Homil. 49. Edit. Basil. 1547. p. 1088.* *M. Hooker Eccles. Pol. l. 1. §. 14. p. 86. and l. 3. §. 8. p. 146.*

Humfred. in Camp. Rat. §. p. 307.

hunc cum videritis abominacionem desolationis flantem in loco sancto, id est, sum videritis hanc similitudinem exercitus Antichristi flantem in locis sanctis Ecclesie, in illo tempore qui inducet ad montes id est, qui sunt in Christianitate conferant se ad Scripturas. And a little after Montes autem sunt Scripturæ Apostolorum aut Prophetarum. &c. And again a little after: Quare iubet in hoc tempore omnes Christianos conferre se ad Scrip-

Non oportet
libros qui sunt
extra canonem
legere (in Eccle-
sia) nisi solo ca-
nonico novi &
veteris Testa-
menti. Que au-
tem oportet le-
gi, in antho-
ritatem recipi
hac sunt Gen.
Ex. Levit. Nu.
Deut. Ies. Nave
Iudith. Ruth.
Reg. lib. quatu-
or. Paralip. libri
duo. Esdras. lib.
Psalms. numero
150. Proverb.
Solom. Eccles.
Cantic. Cantico.
Iob. Hester. Du-
od. Proph. Libri
id est Ose & A-
mos. Iael. Abdias.
Jonas. Michas.
Nabum. Abacuc.
Sopbonias. Aggeus.
Zach. Malachi.
Esai. Ier. Ezech. Dan.
Novi Test. id est
Evangel. sec. Mat.
sec. Marc. sec. Luc.
sec. Ioan. Act. Apost.
Canonice Epistol.
Jacobi una. Petri
duo. 1^a & 2^a. Ioannis
tres 1^a 2^a & 3^a. Iude
una. Epistolę Apost.
Pauli numero 14.
Ad Rom. ad Cor.
1^a & 2^a. ad Gal. ad
Ephes. ad Philippen-
ses una. ad Colos.
una. ad Thess. duo
1^a & 2^a. ad Timoth.
duo 1^a & 2^a. ad Titum.
ad Philem. ad Heb.
Conc. Laod. 10.
D. 364. vel 368. Can.
59. five vlt. p. 227.
Edit. Colon. per Pe-
trum Quentel. m
Meliton Onesima
fratri saltem &c. In
Orientem reversus.
& eo loco constitutus
ubi ista sunt & pre-
dicata & gesta
veteris instrumenti
libros diligenter cog-
nitos in ordinem sub-
ieci. & ad te misi:
quorum hec sunt
nomina. Quinq. libri
Mosi. Gen. Ex. Levit.
Nu. Deut. Deinde
Iesus Nave. Iudices.
Ruth. Regum.
quatuor libri. Para-
lip. duo P. David.
Proverb. Sol. Sapien-
tia. Eccles. Cantic.
Canticor. Iob. Prophe-
tę Esaias. Ieremias.
Dauid. Prophet. lib.
vnius. Daniel. Eze-
chiel. Esd. Euseb.
Hist. Eccles. l. 4. c. 25.
ex vers. Gręci Basil.
1587. Where for Sa-
pienria is named. and
thereby it seemeth
that the Booke of
Wisd. is made Canoni-
call. Vid. D. Rainoldi
Lecture Pręlect. 14. p.
116. how that is to be
vnderstood. namely
that the Proverbs are
called sapia per excellen-
tiam. * Harum libras
lege duos atq. viginti.
nihilq. cum Apocryphis
habeto commune. Vid.
Loc. S. Cyril. Catech. 4. p.
99. Edit. Paris 1608.
o Prelectiones D. Rainoldi
De Libris Apocryphis.
In nobis Oppenheimio
sumptibus Vidue Leuini
Hulsi & Henrici Laurantii.
A^o 1611. Vid. Prelect.
34. 35. 36.

test. of. and that the rest are *Apocrypha*, it is sufficient to
have the testimony of Antiquity only, & so have we. First
the Council of Laodicea, which framing the catalogue of
Bookes Canonically, 1^o omitteth these in controversie be-
twixt our Adversaries and vs. Secondly, the testimonie of
Melito the Bishop of Sardis of whom you shall read in
Eusebius. Thirdly the testimony of St. Cyril. Who so is
desirous to see more, I referre him to those excellent Le-
ctures sometimes read here in Oxford, and lately set forth
by Strangers to as great a commendation vnto them, as
a reproach vnto our selues. But thus much of the sixth Ar-
ticle.

In the seaventh we ioine hands againe, there is I con-
fesse some little difference: but the Article is this; *The Old
Testament is not contrary to the New.* For both in the old
and new Testament everlasting life is offered to Mankind
by Christ, who is the only mediatur betweene God and
Man, being both God and Man. wherefore they are not to
be heard which saie that the old Fathers did looke only
for transitory promises. Although the Law given from

mos. Iael. Abdias. Ionas. Michas. Nabum. Abacuc. Sopbonias. Aggeus. Zach. Malachi.
Esai. Ier. Ezech. Dan. Novi Test. id est, Evang. sec. Mat. sec. Marc. sec. Luc. sec. Ioan. Act. Apost. Ca-
nonice Epistolę Jacobi una. Petri duo. 1^a & 2^a. Ioannis tres 1^a 2^a & 3^a. Iude una. Epistolę Apost.
Pauli numero 14. Ad Rom. ad Cor. 1^a & 2^a. ad Gal. ad Ephes. ad Philippen-
ses una. ad Colos. una. ad Thess. duo 1^a & 2^a. ad Timoth. duo 1^a & 2^a. ad Titum. ad Philem. ad Heb. Conc. Laod. 10.
D. 364. vel 368. Can. 59. five vlt. p. 227. Edit. Colon. per Petrum Quentel. m
Meliton Onesima
fratri saltem &c. In Orientem reversus. & eo loco constitutus ubi ista sunt & predicata & gesta
veteris instrumenti libros diligenter cognitos in ordinem subiecti. & ad te misi: quorum hec sunt
nomina. Quinq. libri Mosi. Gen. Ex. Levit. Nu. Deut. Deinde Iesus Nave. Iudices. Ruth. Regum.
quatuor libri. Paralip. duo P. David. Proverb. Sol. Sapien-
tia. Eccles. Cantic. Canticor. Iob. Prophetę Esaias. Ieremias. Dauid. Prophet. lib. vnius. Daniel. Eze-
chiel. Esd. Euseb. Hist. Eccles. l. 4. c. 25. ex
vers. Gręci Basil. 1587. Where for Sapienria is named. and thereby it seemeth that the
Booke of Wisd. is made Canonically. Vid. D. Rainoldi Lecture Pręlect. 14. p. 116.
how that is to be vnderstood. namely that the Proverbs are called sapia per excellen-
tiam. * Harum libras lege duos atq. viginti. nihilq. cum Apocryphis habeto commune. Vid.
Loc. S. Cyril. Catech. 4. p. 99. Edit. Paris 1608. o Prelectiones D. Rainoldi De Libris Apocryphis.
In nobis Oppenheimio sumptibus Vidue Leuini Hulsi & Henrici Laurantii. A^o 1611. Vid. Prelect.
34. 35. 36.

God by Moses, as touching Ceremonies and Rites, doe not binde Christian men; nor the Civill Precepts thereof ought of necessity to be received in any Common wealth: yet notwithstanding no Christian man whatsoever is free from the obedience of the Comādements which are called Moral. Now when it is said in this Article, that They are not to be heard which saine that the old Fathers did looke only for truſſory promises (meaning the Fathers of the old Testament) true it is, that our Popish writers have run vpō that string, and by name the Fathers of the Councell of Trent, allea-
ging St Austen for that point (they might have done St Chrysostome too) but forasmuch as it is none of the Cōtro-
versies in question now adaies, I will referre you only to M. D. Ramolds 9 Lectures, where he handleth this point. I come to the eight Article wherein we ioine hands to, af-
ter a sort. The Article is this: *The three Creedes, Ni-
cene Creed, Athanasius Creed, and that which is common-
ly called the Apostles Creed ought thoroughly to be recei-
ved, & helieved. For they may be proved by most certaine
warrants of holy Scripture.* I say after a sort, for that our
Adversaries it may be, suppose there are some points in
those Creedes that are proved rather by Tradition, but I
will not now stand on this point. I come to our greater
fallings out, & that is in the 9, 10, 11, 12, 13, & 14. Article.
The 9, is of Original, or Birth Sinne, & the Article is this: *Original sin standeth not in the following of Adam (as the
Pelagians do vainly talke) but it is the fault and corrupti-
on of the nature of every man, that naturally is ingendred
of the off-spring of Adam, whereby man is very farre gone
from originall righteousnes, and is of his owne nature en-
clined to evill, so that the flesh lusteth alwaies contrary to
the spirit, & therefore in every person borne in this world,
it deserveth Gods wrath and damnation. And this infe-
ction*

Chrys. Tom. 1.
Hom. de Fide
Ange p. 490. E.
dit. Paris. 1558.
9 D. Rain. Pre-
lect. 7. p. 78. and
Prel. 11. p. 98.

Art. 8.

Art. 9.

tion of nature doth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *φύσις* *cupids*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that beleene and are baptized, yet the Apostle doth confesse that Concupiscence and lust hath of it selfe the Nature of sin. Here then in this Article we are to confirme two Points. First that Originall Sin remaines in Gods deare Children: Secondly, that Concupiscence even in the Regenerate is Sin, Proue one, and proue both. That Concupiscence, and the corrupt inclination of Nature even in the Childre of God is verily and properly Sin, is thus proved by the word of God: First St Paul locals it, Rom. 7. 17, *Now then it is no more I that do it, but the sinne that dwelleth in me.* And againe, v. 20, *Now if I do that I would not, it is no more I that doe it, but the sin that dwelleth in me.* Nay he calleth it Sinne six severall times in that Chapter: he had called it so in the sixt Chapter no lesse then five times; and in the Chapter next to this, that is in the eight, Three times. We dare not say as the Councell of Trent did, *Hanc Concupiscentiam, quam aliquando Apostolus peccatum appellat, Sancta Synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod verè & proprie in renatis peccatum sit, sed quia ex peccato est, & ad peccatum inclinat:* This Concupiscence which the Apostle sometime calleth sinne, this Holy Synod declares that the Catholicke Church never vnderstoode it to be called sin, for that truly and properly it was sin in the Regenerate. No we take the Apostle at his word, and whatsoever their Catholicke Church hath thought in this point, the Catholicke Fathers not only thought, but taught also otherwise. Witnesse St Ambrose, whom St Austen citeth: *Mul- ta in nobis operatur peccatum: nobis reluctantibus rediuvie*
ple-

Conc. Trid.

sess. 5. Num. 5.

Ambr. apud

August. Tom. 7.

Contra Iulian.

l. 2. p. 661 Edit.

Besli 1528.

plerumq; voluptates resurgunt. This sin (original) worketh many things in vs : even against our wils a many times pleasures revived arise within vs. Witnesse *S^t Cyprian* who *S^t Austen* citeth to, *Ne quisquam sibi de puro & immacu-^t Cyp. apud. Au-* lato pectore blandiatur. Si nemo esse sine peccato potest, quis-^{gust. lb. p. 666.} quis se inculpatum esse dixerit, aut superbus, aut stultus est. Let no man sooth vp himselfe that he hath a pure and immaculate heart. And for because no man can possibly be without sinne, he who saith he is, is or proud, or foolish. Witnesse *S. Austen* himselfe, *Sicut cecitus cordis,* ^u saith ^u *Ang. Tom. 7.* he, & peccatum est, & pœna peccati est, & causa peccati: ita ^{Cont. Iulian. l. 5} concupiscentia carnis adversus quam bonus concupiscit spi-^{c. 3. p. 725.} ritus, & peccatum est, & pœna peccati est, & causa peccati est. As blindnesse of the heart is both sinne it selfe, and the punishment of Sinne, and the cause of Sin: so is Concupiscence of the Flesh against the which the good Spirit lusteth. Briefly where the Fathers say that Concupiscence is not Sin, their meaning is, saith a worthy * Writer, for that ^{x Anson. Sade-} through Gods Grace it is not imputed vnto vs. Whosoe-^{elis Ad Astic.} ver is desirous to see more, I referre him to *M. D^r Whit-* ^{39. p. 466. Ope-} *akers De Peccato Originali*, l. 3. the 6, & 7 Chapters. I come ^{ra Theol. Edit.} to the tenth Article, which is of Freewill. The Article is ^{1593.} this : *The condision of Man after the fall of Adam* ^{Art. 10.} is such that he cānot turne & prepare himselfe by his own naturall strength, and good works, to Faith & calling vp-on God; wherefore we haue no power to doe good workes pleasant, and acceptable to God, without the Grace of God preventing vs, that we may haue a good will, and working with vs, when we haue that good will. The point in this Article to be avouched against our Adversaries is this: *Man cannot doe any work: that good is, and godly, not being as yet regenerate.* A truth approved both by the Scriptures, and the Fathers. The Scriptures, as *1. Cor. 2. 14*, *The natu-* ¹¹¹ *rall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him: nether can he knowe them, be-* ¹ *cause*

cause they are spiritually discerned. And 2. Cor. 3. 5. *We are not sufficient of our selues, to think any thing as of our selues: but our sufficiencie is of God.* So our Saviour Christ, Ioh. 15. 5. *Without me can yee doe nothing.* And Iohn 6. 44. *No man can come to me, except the Father which hath sent me drawe him.* The Fathers; as first S^t Ambrose: *Reparabilem & sanabilem esse de natura est; reparatum autem & sanatum esse de gratia est.* To be fit to be repaired, and to be healed is of

^a Ambr. Tom. 2
de vocat. Gent.
l. 2. c. 2. p. 28.
Edit. Bas. 1538
^a Ambr. Tom. 3
Epist. l. 10. ep.
84. p. 270.

Nature, but to be repaired, and healed, that is of Grace. And againe in ^a another place, *In omnibus bonis opulentia tua & Gratiam Donatoris, & ius proprietatis agnosceas.* In all thy spirituall riches acknowledge the Grace of him that gaue it thee, & the right of proprietie from him. And

^a Ambr. Tom. 2
de vocat. Gent.
l. 1. c. 2. p. 5.

yet againe in a third ^a place, *Voluntas nihil in suis habet viribus nisi periculi facilitatem. Quoniam voluntas mutabilis qua non ab incommutabili voluntate regitur, tanto citius propinquat iniquitati, quanto acrius intenditur actioni.* Will hath nothing in her own power, but a facilitie to miscary. For mutable wil which is not rectified by that immurable Will aboue, is so much the neerer to Iniquitie, the more

^b Fulgent. de
Prædest. p. 15.
Edit. Bas. 1587

intent she is to doe eoughr. So Fulgentius: *Dat Deus cor novum ut in iustificationibus eius ambulemus, quod pertinet ad bona voluntatis initium. Dat etiam ut iudicia eius observemus & faciamus, quod pertinet ad bona operationis effectum. Unde cognoscimur Dei esse, ut bonum facere velimus, & ut bonum facere valeamus.* God giues vs a new

^{*} Fortè cog-
noscimur.

^c Aug Tom. 10
de verb. Apost.
Ser. 13. p. 214.
Edit. Bas. 1529

heart to the end we should walke in his Statutes, and that belongeth to the beginning of a good will. It is his gift also, that we obserue and doe his Statutes, & that belongs to the effect of good working. Wherefore we acknowledge it to be Gods peculiar, that both we be willing to doe that which good is, and able also to performe it. Lastly S. Austen: *Qua voluntas?* saith he, *quod liberum arbitrium? nisi ille regat cadis, nisi regat iaces.* What will? what Freewill doest thou prattle of vnto me? Vnlesse God doe governe it thou fallest downe right: vnlesse he governe it, there

there thou leyst without recovery. And againe in^d another place, *In tantum libera est, quia in tantum liberata est.* ^{*Aug. To. 1. Re. tract. 1. c. 15. p. 16 Edit. Basil. 1529.*} The will is so farre forth free, for she is freed so farre forth by the mercy of God. In a word, where *S. Austen* in other places seemeth to defend the *Freedom of wil*, it was for because hauing to do with the Manichees, who held that Mē were of euill will by creation of the euill God, he held indeed Freedom of will, but yet ^{*V. D. Fulke on the Rhem. Test. in Mat. 25. 34.*} Freedom of will frō coaction by nature, not frō the thraldome of Sin through the first mans fall. The eleventh article is of the Iustification of Man. The article is this. *We are accounted righteous before God, only for the merit of our Lord and Saviour Iesus Christ by faith, and not for our owne workes or deservings. Wherefore that we are iustified by Faith Only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Iustification.* In which Article we are to make good against our Adversaries two severall Propositions: First that only for Christ his merit we are accounted righteous before God: Second-ly that we are iustified by Faith Only. Both these in a manner are one, and therefore that only for Christ his merit we are accounted righteous before God, and that we are iustified by Faith Only, witnesse that of the apostle *S. Iohn* 1. Iohn. 1. 7. *The blood of Iesus Christ cleanse vs from all Sinne.* That of the apostle *S. Paule*, Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous.* That of the same apostle, 1 Cor. 1. 30. *Yee are of him in Iesus Christ who of God is made vnto vs Wisdom and Righteousnesse, and Sanctification, and Redemption.* I, but this tearme ONLY, I say our adversaries, where is that in all the Scripture? where? where is it? and where is this tearme *Merit*? where is *Trāsubstantiation*? where is *Masse*? ^{*You haue it not in all the word of God that Faith only doth iustifie, saith Campian This Proposition, Faith only doth iustifie is not to be found in all the word of God Cōference in the Tower p. 5. Paul say, man is iustified by Faith, yet he neuer said by faith only. Rhem. in Iam. 1. 24. Senec. Troas Act. 3 Sc. Quisq. massā.*}

--- *Vbi Hecfor? Vbi cuncti Phryges?*

Vbi Priamus? Vnum quæris; ego quæro omnia.

Howbeit as there is in Scripture that which they imagine
Y 2 prooues

fin dition of a first and second Iustification, we may meete
 them at that turne with that of S^t Gregory: *Nudum me in
 fide* saith he, *prima gratia genuit, nudum eadem gratia in
 assumptione salvabit.* He speaketh in the person of a temp-
 ed Soule, as if such an one should say: The first Grace be-
 got me in faith when I was but naked (*in good workes*) and
 the same Grace shall saue me hereafter, whenas I shall be
 but naked (*in them*) nether. Besides that they speak not on-
 ly of the first conversion of a man, but of iustification vnto
 salvation of every faithfull man according to the example
 of *Abraham*, and *David*, who both had good works, yet
 were not iustified by them before God, but by their faith
 only. But of this see more in *D. Fulkes* Reioinder to *Bri-
 stowes* Reply, p. 206, and 207, as also against the Rhemish
 Testament on James 1. 24. I will conclude this point with
 that of *Calvin*: *Fides Sola est qua iustificat; fides tamen qua
 iustificat non est sola. Vt solis calor solus est, qui terram cale-
 faciat: non tamen idem in sole solus est, quia coniunctus
 cum splendore.* It is faith alone that iustifies, and yet
 that Faith that iustifies is not alone. Like as it is the heat a-
 lone of the Sun that heateth the earth, yet is not that heate
 in the sunne alone, forasmuch as it hath brightnes ioined
 with it. I come to the 12, 13, and 14, Articles concer-
 ning Good Workes. The 12 is this: *Albeit that good
 workes, which are the fruits of Faith, and follow after iusti-
 fication, cannot put away our sinnes, and indure the seve-
 rity of Gods iudgement, yet are they pleasing and accepta-
 ble to God in Christ, and do spring out necessarily of a true
 & lively Faith, in so much that by them a lively faith may
 be as evidently known as a tree discerned by the fruit.* The
 13 is this: *workes done before the grace of Christ, and
 the inspiration of his spirit, are not pleasant to God, foras-
 much as they spring not of faith in Iesu Christ, neither do
 they make men meete to receiue grace* (or as the Schoole-

Authors say deserve grace of congruity: yea rather for that they are not done as God hath willed & commanded them to be done, we doubt not but they haue the nature of sinne. The 14 this: *Voluntary workes besides, over & above* Art. 14. Gods commandments, which they call workes of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render vnto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required: where-as Christ saith plainely, when yee haue done all that are commaunded to you, say we be vnprofitable seruants. Now from these three Articles arise three maine Questions. *First* from the 12 Article, whether our good Workes can put away our sinnes, and indure the severity of Gods strict iudgement. *Secondly*, from the 13 Article, whether Good Workes being done before Iustification can please God, and deserue grace of congruity, and haue not rather the nature of Sinne. *Thirdly*, from the 14 Article, whether Workes of Supererogation can be taught without arrogancy and impiety. But that Good Workes cannot put away our Sinnes, & in no wise indure the severity of Gods iudgement: & that before iustification they cannot please God, and deserue grace of congruity, but rather haue the nature of Sinne: and that workes of Supererogation cannot be taught without arrogancie and impiety, is euident in effect by that which hath beene already said concerning Workes, and Faith Only. I come to the 15, 16, 17, and 18, Article wherein our agreement is much greater. The 15, Article, is of our Saviours being alone without sinne. The Articles is this: *Christ in the truth of our nature was made* Art. 15. *like vnto vs in all things (sin only except)* from which he was clearely void, both in his flesh, and in his spirit. He came to be a Lambe without spot, who by a sacrifice of himselfe

- selfe once made, should take away the finnes of the world: & sinne (as St. Iohn saith) was not in him. But all we the rest, (although baptized, and borne againe in Christ,) yet offend in many things, and if we say we haue no sin, we deceiue our selues, & the truth is not in vs. The 16 Article is of Sin after Baptisme, the words are these: Not every deadly sinne willingly committed after Baptisme, is sin against the Holy Ghost, and unpardonable. Wherefore the graunt of repentance is not to be denied to such as fall into sin after Baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, & by the grace of God (we may) arise againe, and amend our liues. And therefore they are to be condemned, which say they can no more sinne as long as they liue here, or deny the place of forgiveness to such as truly repent. The 17 Article is of Predestination, and Election. The Article is this:
- Art. 16.
- Art. 17.
- Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling, they be iustified freely; they be made sonnes of God by adoption; they be made like the Image of his only begotten Son Iesus Christ; they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicity. As the godly consideration of Predestination and our Ele-

lection in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feelee in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minde to high and heavenly things, as well because it doth greatly establish and confirme their faith of eternall salvation to be enioyed through Christ, as because it doth fervently kindle their loue towards God: so, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eies the sentence of Gods Predestination, is a most dangerous downefall, whereby the Diuell doth thrust them either into desperation, or into retchlesse of most uncleane living, no lesse perillous then desperation. Furthermore, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy Scripture: and in our doings, that will of God is to be followed, which we haue expresly declared vnto vs in the word of God. The 18 Article is of obtaining eternal salvation, onely by the name of Christ. The Article is this: They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, whereby we must be saved. Now in al these we haue in some sort, gone (as it were) together, we are now againe to part and that at the Church Style, for the 19. Article is this. The visible Church of Christ, is a Congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duly administred, according to Christs ordinance, in all those things that of necessitie, are requisite to

the same. As the Church of Ierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith. Here I confesse should much be spoken aswel for our selues, as against our Adversaries, howbeit since of the *Visible Church* I haue spoken so much

• *Lit. 6. p. 106*

• *Ibid. p. 123.*

• *Art. 20.*

already, as also of the Church of Rome, how it hath and doth erre, I will referre you concerning this Article to that which hath beene already spoken, and I come vnto the next, which is of the Authoritie of the Church. The Church hath power to decree Rites or Ceremonies, and authoritie in controversies of Faith: and yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. wherefore although the Church be a witnesse and a keeper of holy writ; yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleueed for necessitie of salvation. Of this also should much be spoken, but forasmuch as I haue spoken before, & that vpon the 6. Article of the Sufficiency of holy Scripture, it shall be needlesse to proue at this time, that the Church may enforce any thing to be beleueed that is either contrary, or besides the word of God, that is the Scriptures. Of the power the Church hath to decree Rites and Ceremonies, see Reverend M. Hooker in his third Book of Ecclesiasticall Politie, the 9. Section. I come to the 21. Article, Of the authoritie of generall Councells: the Article is this. Generall Councells may not be gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God) they may erre, & sometime haue erred

• *Art. 21.*

red, even in things pertaining unto God. wherefore things ordained by them as necessarie to salvation, haue neither strength nor authoritie, vnlesse it may be declared, that they may be taken out of holy Scripture. That Princes as supream Governours within their owne Territories and Dominions may commaund all sorts of men to meet together, either to the implanting of Truth where it is not: or to the suppressing of Errors, Idolatry or Superstition where it is, witnes the Councils that were holdē in the time of the Mosaical Government by *David, Solomō, Asa, Ezekiah, Iosiah, &c.* as also the General and National Councils that haue bin held by Christiā Emperors, Kings and Princes. Generall: as the *Nicene* by Constantine the great, the Council of *Constantinople* by Theodosius the elder, the Council of *Ephesus* by Theodosius the younger, the Council of *Calcedon* by Martian. And to goe a little out of my way, these were those foure Councils that in ^x foure only words, *Ἀληθῶς, Τελίως, Ἀδιαφύκτως, Ἀπύχλιτως*, that is, Truly, Perfectly, Indivisibly, Distinctly: the first against the Arrians, the second against the Apollinarians, the third against Nestorians, the fourth against Eutychians, taught vs how to comprise by way of abridgment whatsoever Antiquitie hath handled at large, either in declaration of Christian Beleefe, or in refutation of those foure Heresies. Of these also it was, that *S. Gregory* gaue that testimony, how he honoured them all *Foure*, & that which was next vnto them too, as he did the *Foure* *Gospels*: meaning as it is likely, and as *M.D. Whitaker* observes, that which was decreed and concluded in those Councils out of Gods word against those Hereticks. I proceed.

Besides these Generall Councils there haue beene *National* and *Provinciall* too, called by those Princes who had the government in those Parts, as the Council at *Frankford, Rhemes, Moguntia &c.* by Charles the Great: *Camp. Rat.*

^x Vid M Hooker Ecclesiast. Pol. l. 5 S. 54. p. 116.

¹ Sicus Sancti Evangelii quatuor libros, sic quatuor Concilia suscipere & venerari me facit, &c. Quintum quoque Concilium pariter veneror &c. Greg. Epist. l. x ep. 24. p. 156.

Col. 1. Edit. Paris. 1551. Whitaker. in

at *Paris* and *Orleans* by *Childebert*, and at other places by other Princes. That the ancient Fathers were of opinion that so it was to be, witnesse first of all *S. Ierome*, *Synodus*,^a saith he, *à qua excommunicatus est* (*Hilarius*) *in qua urbe fuit? Dic Episcoporum vocabula. Doce qui eo anno Cōsules fuerint, qui Imperator hanc Synodum insserit congregari.* He would needs knowe of *Ruffinus*, amongst a many other questions, what Emperour had caused that Synode to be called, wherein *Hilarius* was supposed to haue been

^a Hieron. Tom. 2. Advers. Rufin. Apol. 2. p. 221. Edit. Basil. 1537.

^b Chrys. Tom. 5. Epist. 1. ad Innocent. p. 971. Edit. Basl. 1547.
^c Conc. Tom. 1. in Conc. Aquileiens. p. 331. b. Edit. Colon. 1538.

^d Vid. D. Rain. Thes. Angl. Thes. 2 p. 699. Vid. Whitak. de Conc. qu. 6. c. 3. p. 287.
^e Lucan. l. 1. f. Mnem. 2.

συνεδριάζοντες
Ναζαρ. ep. 42. ad Procop. p. 814. Edit. Par. 1609.
^g Hieron. Tom. 9 in Ep. ad Gal. citatur à Whitaker. l. de Cōc. 6. c. 3. p. 328.
^h in Duranum. l. 4. p. 292.
ⁱ Aug. Tom. 7. de Bapt. contra Donat. l. 2. c. 3. p. 261. Edit. Basil. 1528.

excommunicated. Such another witnesse might be ^b *S. Chrysostome*, such another ^c *S. Ambrose*, but I produce not their testimonies for brevities sake.

That *Councils* have erred, we haue the experience of it in some of them, and the testimonies of the Fathers be- sides. The experience we haue of it in some of them is in that they haue concluded things contradictory, as the *Council* of *Laodicea*, and the third *Council* of *Carthage* about the Canon of the Scripture. The *Council* of *Nice* & the *Council* of *Lateran*, about the Iurisdiction of the Bishop of *Rome*. The *Council* of *Constance*, and the *Council* of *Florence*, about the Popes subiection to generall *Councils*.

--- *Infestis obvia signis*

Signa, pares Aquilas, & pila minantia pilis.

The testimonies of the Fathers are many, I will instance only in a few. First in *Gregory Nazianzen*, who being requested to come to a *Council* vtterly refused; and gaue this ^f reason, he for his part had never seene any good end of such meetings. Secondly in *S. Ierome*, *Spiritus Sancti* saith he, *doctrina est, qua Canonicis literis prodita est; contra quam si quid statuant Concilia, nefas duco.* It is the doctrine of the holy Ghost, which is delivered vnto vs in the Canonick Scriptures, against which if so be *Councils* should in any wise decreet, I should hold it a wicked act. Thirdly, in *S. Austen*, who speaking of *Councils*, *Quis nesciat* saith he, *& ipsa Concilia, qua per singulas Regiones vel*

Pro-

Provincias sunt, plenariorum Conciliorum authoritati, quæ sunt ex universo Orbe Christiano sine ullis ambagibus cedere, ipsaq; plenaria sæpe priora posterioribus emendari? It was a point that no man was ignorant of in his daies, how that National & Provincial gave place to Generall Councils, and that the Generall Councils themselves were oftentimes amended by them that came after. I come to the 22. Article, which is of Purgatory. The Article is this: *The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images, as of Reliques, & also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.* First concerning the point that Purgatory, Pardons, worshipping and adoration of Images and of Reliques, & Invocation of Saints are grounded on no Scripture-warrant hath been manifested, by the examining of those Scriptures where vpon our Adversaries have grounded them, I will instance in Purgatory. The chiefest places¹ brought for that, is Malachy 3, 2. 1. Cor. 3. 10. Mat. 5. 25. alleged by Cardinalⁱ Allen, and with which they keepe a great pudder^b now of late, Mat. 12. 32. First concerning those two places that of Malachy and that of the Apostle to the Corinthians, it may be shewed by the plaine circumstances of the places themselves, and also by the iudgement of the ancient Fathers that neither of them both^c appertaineth any whit to Purgatory. See more in Mr D. Fulke his^c Answer to Cardinal Allen. Concerning that of Mat. 5. 25. Thou shalt not come out thence, till thou hast paid the utmost farthing. The meaning of Christ^d saith D. Fulke is plaine, that he shal never come out, no more then that wicked Servant, which was cast in prison vntill he should pay the whole debt, which was ten thousand talents; Mat. 18. 34. Concerning that of Saint Matthew againe, Mat. 12. 32, St Marke as the same^e Dr Fulke observeth in another place is a sure Interpreter of those

Art. 22.

Allen, of Purg.
l. 1. c. 6. & c. 10
^b Purgatories
Triumph over
Hell, by I. R. c. 3.

D. Fulke's Answer to Allen's
Booke of Purg.
307. c. 6. p. 101
^d D. Fulke, lb. c. 10. p. 135.

^e D. Fulke against the Romish Test. in Mat. 12. 32.

f. D. Ray. Prel. de lib. Apocryph. Prelect. 171. 172. 173. 174. 175. &c. Hilar. in Pf. 51. p. 466. Edit. Basil. 1535. h. Eccles. 11. 3. i. Hieron. Tom. 5. in 6. ad Gal. p. 199. Col. 1. Edit. Bas. 1537. So S. Aussen. Donet sumus in hac vita, quantacumq. nobis acciderint peccata, possibile est caput voluntatem. It is in effect that which the h. Preacher omnia ablu per penitentiam. Cui autem abducti fuerimus ab hoc seculo, ibi iam etiam si peccetebit nos; vale enim nos faciet; sed nulla erit utilitas penitentiae &c. Aug. Tom. 10. De Temp. Ser. 181. p. 712. Edit. Basil. 1519. Lect. 6. p. 120. Lañ. Divin. Instit. 2. c. 19. p. 144. Edit. Lugd. 1541. Arnob. aduer. Gent. l. 8. pag. 228. Ed. Paris. 1580.

those words shewing Mark. 3. 29. that he shall never haue
 forgiueneſſe, but is culpable of eternall damnation. But of
 this place of Scripture you shall read much more in those
 excellent Lectures of D. Reynolds. I referre you vnto
 him. I need not here produce the Fathers concerning the
 point here mentioned in this Article, seeing the Article
 speakes here of Scripture only: howbeit that you may see,
 we haue of the ancient Fathers even in these points too,
 first concerning Purgatory, and Pardons, you shall heare
 what St Hilarie saith, *Confessio peccatorum* & saith he, *non*
nisi in huius seculi tempore est, dum voluntati sua unusquisq.
permisus est, & per vitā licentiam habet confessionis arbitri-
um. Decedentibus namq. de vita, simul & de iure decidimus
voluntatis. Tunc enim ex merito preterita voluntatis lex iū
constituta, aut quietis aut pœna excedentium ex corpore sus-
cipit voluntatem. It is in effect that which the h. Preacher
 hath, *If the tree do fall towards the South, or towards the*
North, in the place that the tree falleth there it shall be. So
 St Ierome, Docemur saith he, *dum in presenti seculo sumus*
sive orationibus, siue consilijs invicem posse nos coadiuvare.
Cum autem ante tribunal Christi venerimus, non Iob, nō Da-
niel, nec Noe rogare posse pro quoquam; sed unumquemq. por-
tare onus suum. We are taught whilest we are in this world
 that we may be holpen by each others Praiers, or each o-
 thers Counsailes. But when we shal once come before the
 Tribunal Seat of Christ, neither Iob, nor Daniel, nor Noe
 can possibly intercede for any, but every one must beare
 his owne burden. For worshipping and adoration of Ima-
 ges, I told you before what Lactantius said, *Non est du-*
bium quin Religio nulla sit ubicumq. simulachrum est. Reli-
 gion and Images agree together, as Dagon and the Arke
 did, 1. Sam. 5. 4. For worshipping and adoration of Reliques,
 as the Crosse, &c: we say with Arnobius, or Minutius Fe-
 lix rather, *Crucis nec colimus, nec optamus: vos planè qui lig-*
neos Deos consecratis, cruces ligneas ut Deorum vestrorum
partes forsitan adoratis. True it is he spake to the Gentiles,
 but

but may not the like be said to Papists now? Or suppose some Papists should say these words of *Arnobius* to the Gentiles, might not the Gentiles intreat *Horace* to make reply to the *Papists* againe,

° *O maior tandem parcas in sane minori?*

It is too too much they offend in this kind, specially about the Crosse, which (a body would tremble to relate it, they not to write it) is to be worshipped (P say they) with the selfsame honour that is due to God himselfe. For where as *Thomas* in one place (I can not *Saint* him now) had given *Hyperdulia* to it, a dish above Commons, yet not content herewith (such is the greedy appetite of the Changelings of the Church of Rome) in an other place he giues it *Latria*, & so a many after him. This being taught in their Schooles by their great Rabbyes that then lived, imagine how the comon Fry went to their Idolatry as to their dinners. There needed not *Nebuchadnezzars* Decree that every one that should heare the sound of the Cornet, Trumpet, Harp, &c: should fall down and worship, this would they do without bidding to the great infamy of Christian Religion. But now concerning the last point, *Invocation of Saints*; wherein we say with *S^t Austen*, *Quem alium dirigam intercessorem tibi nescio, nisi hunc qui est propitiatio pro peccatis nostris*. And againe in an other place, *Ipse Sacerdos est qui nunc ingressus in interiora veli, solus ibi ex his qui carnem gestaverunt interpellat pro nobis*. If *Nisi hunc*, & *solus* exclude all other, then can this Doctrine of our Ad-

° *Horat. Serm.*
l. 2 Sat. 3.

° *Ergo Cux*
Christi est ado-
randa adoratio-
ne latria. Th.
Aquin. Sum.
Part. 3. qu. 25.

Art. 4.

° *Crucem illam*
ut quandam

Christi rem per
coniaculum, ibi

in 3^o sentē.

tiarum) hyper-

dulia, hic latria

adorandam di-

cit. Hoc enim

patet non esse

revocationem

disti, quod cux

illa ut quedam

Christi res, est

veneranda: sed

magnificationē

illius, dum ab

hyperdulia ad

latriam ascen-

ditur. Thomæ

à Vio Caiet.

Comm. in il-

lum locum *Th Aquin.* * Infomuch that *Greg. de Valentia* holdeth, as may well be concluded by his words, that some kind of Idolatry is lawfull, and that S. Peter insinuated so much. His words be these. *B. Petrum insinuavisse cultum aliquem simulachrorum* (nempe sacrarum imaginum) rectum esse, quum fideles nominatim ab illicitis idolorum cultibus deterrere voluit, *Greg. Valent. de Idololat. l. 2 c. 7*. Now the words of S. Peter are, *1. Pet. 4. 3.* *Quia igitur ei doli doli sunt; Valentia* goeth on, *Quid enim attinebat ita determinatē cultus simulachrorum illicitos notare, si omnino nullos simulachrorum cultus licitos esse censuisset*. So that by his reckoning S. Peter might haue said *Quia igitur ei doli doli sunt; as well as doli doli sunt. Vid. D Rain. de Romane Eccles. Idololat. l. 2 c. 9 §. 9 p. 587.* *Dan. 3. 10.* * *Aug. Tom. 9 Mē. dicit. c. 5 p. 476. Edit. Basil. 1529.* * *Aug. Tom. 8. in. Pf. 64 p. 455, Edit. Basil. 1529.*

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versaries by no meanes be admitted. I come to the 23, Article which is, Of ministring in the Congregation; wherein we agree somewhat better. The Article is this:

Art. 23. It is not lawfull for any man to take upon him the office of publique preaching, or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called, and sent, which be chosen, and called to this worke by men who haue publique authority given vnto them in the Congregation, to call, and send Ministers into the Lordes Vineyard. I would we might but as well agree in the next

Article vnto this, which is of speaking in the Congregation in such a tongue as the People vnderstandeth. The Article is this:

Art. 24. It is a thing plainely repugnant to the worde of God, & the custome of the Primitiue Church, to haue publique praier in the Church, or to minister the Sacraments in a tongue not vnderstanded of the People. Now that it is first of all repugnant to the word of God we may hence gather, for that it crosseth a whole Chapter of the Apostle St Pauls to the Corinthians. It ^x profiteth not, it is ^y spoken in the aire, that is, it is not vnderstood, he that speaketh is a ^z Barbarian, the vnderstanding is without ^a fruit, it ^b edifies not, it ^c instructs not, it giues occasion to some to say that we that vse it are ^d out of our wits. Concerning the custome of the Primitiue Church let vs heare what the Fathers say for their times. First Origen: *Germanè Chri.*

• Origen. cont. *frani, fcih he, ne vñatis quidem in sacra Scriptura Dei nomenclis. l 8. p. 799. minibus vtuntur inter precandum, sed Graci, Gracis, Romani, Romanis, singuliq; precantur propria lingua, Deumq; celebrant pro viribus: & omnium linguarum Dominus omnibus linguis precantes exaudit, tam variè loquentes hand secus quam conſonos (vt ita dicam) & vñi vocis homines intelligens, Non est enim Deus maximus vnus eorum qui ceterà aliquam linguam sortiti sunt siue Gracam, siue Barbarà, cete-*

• 1. Cor. 14. 6
y V. 9.
z V. 11.
a V. 14.
b V. 17.
c V. 19.
d V. 23.

ceterum ignari, nec solliciti de aliena lingua hominibus. The
 Grecians name God in the Greeke tongue, the Romanes
 in the Latine, and all severall Nations pray vnto God, &
 praise him in their own naturall and mother tongue. For
 he that is the Lord of all tongues, beareth men praying in
 all tongues, no otherwise then if it were one voice pro-
 nouced by diuers tongues For God that ruleth the whole
 world, is not as some one man, that hath gottē the Greek
 or Latine tongue and knoweth none besides. So S. Ie-
 rom: *Nunc passionem Christi, & resurrectionem*^{f Hist. Tom.}
eius, cunctorum Gentium & voces & litera sonant.^{1 ad Heliodor.} Taceo de
Hebrais, Gracis, & Latinis, quas Nationes sua Crucia ti-^{Epitaph Nepot.}
tulo Dominus dedicavit. And againe a little after, & *Bessorū*^{p. 22. Edit. Bas.} 1537.
feritas, & pellitorum turba popularum, qui mortuorum quā-^{1 Bessi sunt in}
dam inferijs homines immolabant, stridorem suum in dulce^{Tbracia iuxta}
Christi frugerunt melos & totius mundi vna vox est Christus.^{Strymonē am-}
 Now both the tongues and Bookes of all Nations doe
 sound out Christ his Passion and Resurrection. I omit the
 Iewes, and Greekes, & Romans, which Nations the Lord
 hath dedicated to himselfe in the title of his Crosse. The
 savage nature of the *Bessi*, and People that for their wild-
 nesse goe clad in skins, who sometimes made Sacrifices of
 the Bodes of Men, haue turned their barbarous speech
 into the sweet harmony of Christ, and Christ is now be-
 come the voice of the whole world. How S. *Austen*^{h re-}
 sembleth those that vnderstand not what they say or sing
 at time of Divine Service to *Parrats*, and *Pyes*, and *Crows*,
 and such like, I haue shewed elsewhere. Now though
 Publike Prayer and Sacraments be onely specified in this
 Article, yet are the Scriptures also meant, forasmuch as
 publike Prayer (meant here in this place) is never without
 them. True it is they are heard in some places and aboute
 the capacite of the common People, but our Adversaries
 will be never able to auisere that one passage of S. *Au-*^{1 Aug. Tom 2.}
sten: In his qua aperte in Scriptura posita sunt inuenerunt^{de Doct. Chriſt.}
illa omnia, qua continent fidem, moreq; vivendi. All such
 things^{1. 2. c. 9. p. 17. Edit. Bas. 1528}

*m Aug. Tom. 10
De verb. Apost.
Ser. l. p. 169.
Edit. Bas. 1529*

*Coimus.
Tertul. in A.
polog. c. 39.
p. 709. Edit.
Paris. 1580.*

*Nomen. que-
vis? cui bono?*

*Juvenal. Sat. 6.
P. Cone. ad Cler.
P. 1.*

things as concerne our Faith, and Manners for life, are there found plaine enough. And therefore, saith he in another ^m place, *Sancta & divina eloquia Fratres inviter imò quotidie nobis salubriter recitantur, ut anima nostra pascatur, in futuro autem seculo aeternis epulis saginentur.* Brethren, saith S. Austen, the Holy & Divine Scriptures are continually, I, every day rehearsed vnto vs who homely, and profitably, to the end our soules should be nourished thereby, and should be made fat with everlasting Feasts in the world to come. So Tertullian, *Cogimur,* ⁿ saith he, *ad literarum divinarum commemorationem, si quid praesentium temporum qualitas aut praemonere cogit, aut recognoscere.* Certē fidem sanctis vocibus pascimus, spem erigimus, fiduciam firmamus. We meet together to heare the reheartall of holy Scriptures. If the state of the present time do force vs to forewarne any thing, or call any thing to remembrance of that which already we haue heard. Verily we feed our Faith with these holy words, we confirme our hope, we assure our confidence & trust. The more I wonder at some of our own coat, who so causelessly complaine of the wast and desolation of so many distressed Soules, who in so many places of this our Land and Country, say they, I vse their owne ^o wordes, haue beene, and are dayly either pined away and consumed to the bone, for lacke of Gods sustenance, the bread of life, the word of God, the only preservative of the Soule: when God he knoweth, it is not the want of that that makes them so to pine (if so be they doe pine and consume away) as not attending to it when it is read vnto them, or refusing to heare it if it be not preached, and that as they take Preaching too, or not reading it at home themselves, or not hearing others read it that can Benefits, our Martyrs when time was, would haue beene glad to haue enjoyed: but we wax wāton now, and must haue our fancies pleased, *Nunc patimur longā pacis malā!* But of this I haue spoken ^p eliewhere although in another Dialect. I come to the 25 Article which

is of the Sacraments. The Article is this: *Sacraments Art. 25.*
ordained of Christ be not only badges or tokens of Christiā
mens profession: but rather they be certaine sure witnes
ses and effectuall signes of Grace & Gods good will towards
vs, by the which he doth worke invisibly in vs, and doth
not only quicken, but also strengthen, and confirme our
faith in him. There are two Sacraments ordained by
 Christ our Lord in the Gospell, that is to say, Baptisme, and
 the Supper of the Lord. Those five commonly called Sacra-
 ments, that is to say Confirmation, Penance, Orders, Matri-
 mony, & extreame Vnctio, are not to be counted for Sacra-
 ments of the Gospell, being such as haue growne partly of
 the corrupt following of the Apostles, partly are states of
 life allowed in the Scriptures, but yet haue not like
 nature of Sacraments with Baptisme and the Lords
 Supper, for that they haue not any visible signe or ceremo-
 ny ordained of God. The Sacraments were not ordained of
 Christ to be gazed vpon, or to be carried about, but that
 we should duly vse them. And in such only, as worthily
 receiue the same, they haue a wholesome effect or operatiō:
 but they that receiue them unworthily, purchase to them-
 selues damnation, as St Paule saith. That these five are Sa-
 craments it lyeth on our Adversaries to proue, *Probatio*
P saith the Civill law, *incumbit affirmanti*; which if so be
 they could haue proved, they would (I doubt not) haue
 proved long ere this. They that so much boast of Antiqui-
 ty as they doe, and that the Fathers are as verily theirs as
 9 Gregory the thirteenth was, sometimes Bishop of Rome,
 me thinks in all this while they should haue queld vs with
 one Father that saith there are seaven Sacraments. In the
 meane time till they do it, let them consult with these Fa-
 thers whom we produce, but for two, First St Austen: Sa-
 cramenta sunt quae sunt in Christo et in Ecclesia. *Sacra-*

de Le-
ge. ff. de proba-
& glof. ibid.
9 Ad Patres si
quando licebit
accedere, confe-
ctum est praestitum
Tam sunt nostri
quam Gregori-
us ipse Decimus
tertius, suorum
Ecclesia Pater
amanissimus.
Camp. Rai. 5.

Aug. Tom. 1. 1. 118. p. 359. Edit. Bas. 1528
¶ Sibi inſtruat
Pſalm. David.
dices qui ſunt
pauciſſimi de pe-
nitentia ſcribi
Poſſid. in viſa
Aug. c. 31. pag.
609. Oper. Aug.
Tom. 1.
¶ Aug. Tom. 3.
in Pſal. 103.
Conc. 4. p. 834
And Tom. 9. in
Evangel. Ioan.
Tract. 15. p. 9.
Edit. Bas. 1529
¶ Aug. Tom. 9.
de Catach. c. 4.
p. 75. Edit. Bas.
1529.
¶ Aug. Tom. 3.
de Doct. Chriſt.
l. 3. c. 9 p. 35.
Edit. Bas. 1528
¶ Cyr. Epiſt. 12.
op. 1. ad Steph.
p. 42. Edit. Bas.
1530.
¶ Iuſtin Martyr
Apol. 2.
¶ Tertul. cont.
Marcion. l. 1.
¶ 4.
¶ Ambroſ. de
Sacram.
¶ Cyril. in M.
Baggicis.
¶ Origen in Le
vit. c. 7. Hom. 5.
p. 129. Edit.
Bas. 1537.

oramentis numeris pauciſſimis ſaith he, *obſervatione facillima*, *ſignificatione preſtantiſſima ſocietate novi Populi Chriſti colligavit.* Chriſt hath gathered together a whole ſociety & fellowſhip of a new kinde of People by Sacraments moſt few in number, moſt eaſie to be obſerved, and moſt excellent for ſignification. Now if they be the feweſt in number, what more few then two? Or if they will ſay that *Pauciſſima* might be the phraſe of Antiquity for *Seaven*, &c. I remember indeed that *Poſſidini*, or *Poſſidonius* in *S. Aug. ſeens* life calls the Penitential Pſalmes *Pauciſſimi*, which were no leſſe then ſeaven, and *S. Auſten* himſelfe ſaith immediately after the former words alleaged; *Eſt quid aliud in Scripturis canonicis commendatur;* yet in diſverſe places he ſpeakes of the Sacraments but as of two. As for example: *De latere Crucifixi percuffo Sacramenta Eccleſia profuſerunt.* Now out of our Saviours ſide when he was crucified we know there iſſued nothing but *Bloud & Water.* And againe in an other place, *Continuè exiit Sanguis et Aqua, qua ſunt Matris Eccleſie gemina Sacramenta.* Forth with came there forth Bloud & Water which are the two Sacraments of our Mother the Church. And in his Booke *de Doctrina Chriſtiana* he names no more. So *S. Cyprian*: *Tunc demum planè ſanctificari & eſſe Filij Dei poſſunt ſi viderentur Sacramenta naſcantur.* Then may they be thoroughly ſanctified, & become the Children of God, if they be new borne by both the Sacraments. I omit *Iuſtin Martyr*, *Tertullian*, *S. Ambroſe*, *Cyryllus Alexandrinus* and others, who having occaſion to treat of Sacraments ſpeake only but of two, Baptiſme, and the Supper.

Concerning the gazing on the Sacraments here ſpecified, and carrying them about, let our Adverſaries call to minde how well they agree with the Fathers in this Practice. Firſt Origen: *Dominus panem* ſaith he, *quem Diſcipulis dabat, & dicebat eis, Accipite & manducate, non diſtulis, nec ſervari iuſſit in cratiſmā.* The bread which our Lord gave vnto his Diſciples he prolonged not to giue it, he

com.

commanded it not to be kept against the next day. Then
St. Ierome: Post communionem quacūq; eis de sacrificijs su-
perfuissent, illic in Ecclesia communem cibum comedentes
pariter consumebant. After the Communion whatsoever
 was left of the sacrifices, even there in the Church they all
 ate together as they did eat their common Supper. Then
 Clemēs & Romanus, *Tanta in altario holocausta offerantur,*
quanta populo sufficere debeant. Quod si remanserint, in cras-
sinum non reserventur, sed cum timore & tremore Clerico-
rum diligentia consumantur. Let so many Hostes be offered
 on the Altar as may suffice for the People that are present.
 If any remaine as over-plus let them in no wise be refer-
 ved till the morrow, but with feare and trembling let the
 be eaten by Cleargy men, *Evagrius* ^h tells vs that it was
 the old custome, that if any Fragmētē did remaine the lit-
 tle childrē that went to Schoole were called to the eating
 of them. I come to the 26. Article which is of the vnwor-
 thinesse of the Ministers how it hindreth nor the effect of
 the Sacraments, wherein both sides do agree. The Article
 is this: *Although in the visible Church the evill be e-*
ver mingled with the good, and sometime the evill have
chiefe authoritv in the ministracion of the word and Sa-
craments: yet forasmuch as they doe not the same in their
owne name, but in Christs, and do minister by his commis-
sion & authority, we may use their ministry, both in hea-
ring the word of God, and in receivving of the Sacraments.
Neither is the effect of Christs ordinance taken away by
their wickednes, nor the grace of Gods gifts diminished frō
such, as by faith, & rightly do receiue the Sacraments mi-
nistred vnto them, which be effectūall because of Christs
institution and promise, although they be ministred by e-
vill men. Nevertthelesse, it appertaineth to the disci-
pline of the Church, that inquiry be made of evill Mini-

*Hier. Tom. 9.
 in 1. Cor. 11. p.
 316. Col. 2. E-
 dit. Basl. 1557.*

*Clem. Rom. ep.
 2. Oper. p. 308.
 Edit. Colom.
 1570.*

*h Evagrius
 Hist. Ecclesiast.
 l. 4. c. 35. p. 628
 Edit. Basl. 1589.*

Art. 26.

82. vii. 2

first, That they be accused by those that have knowledge of their offences: & finally being found guilty, by just iudgement be deposed. We agree also in the 27 Article which

Art. 27. is of Baptisme. The Article is this: Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from others: that be not Christened: but it is also a signe of regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly, are grafted into the Church; the promises of the forgiveness of sinne, and of our adoption to be the Sonnes of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by vertue of Prayer vnto God.

The Baptisme of young Children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ. The 28 Article which is, Of the Supper of the Lord doth set vs at oddes, nothing more. *Cui non mirum id, monstrig, simile videatur? saith Reverend Fox, ex ea re, qua una omnium maxime ad concordiam comparata sit, sanium discordia incendium conflare potuisse?* To whom may it not seeme. strange even to admiration, that out of that Matter which most especially was provided for peace and vnity, such burning flames should be caused betwixt one Christian and an other. But come we to the

Art. 28. Article. The Supper of the Lord is not only a signe of the loue that Christians ought to haue among themselves one to an other: but rather it is a Sacrament of our redemption by Christs death. In so much that to such as rightly, worthily, and with faith receive the same, the bread which we breake is a partaking of the Body of Christ, and likewise the Cup of Blessing, is a partaking of the bloud of Christ. Transubstantiatio (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved

1. 10. F. 111
Syllogist. in Epi.
Horatior.

ved by holy writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spirituall manner. And the meane whereby the Body of Christ is received & eaten in the Supper, is Faith. The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped. First for the worde Transubstantiation which signifieth a passing or turning of one substance into another, they themselves do thinke that it is intolerable to say that the substance of bread is changed into the substance of Christs Body, and therefore their Schoolemen hold that the Bread departeth and getteth it selfe away and that then in place thereof, succeedeth Christs Body. Which kinde of change I say we cannot be reamed Transubstantiatio, but rather Cessio, Successio, Annihilatio, or Substitutio, But as concerning the point it selfe, that it cannot be proved by holy writ, nay that it is repugnant therunto, and overthroweth the nature of a Sacrament is that that is here affirmed, and our Adversaries themselves have made good. For neither haue they proved it by holy writ, nor haue they disproved such Prooves as haue shewed how repugnant it is to the plaine words of Scripture, & overthroweth in very trueth the nature of a Sacrament. They are excellent Treatises, that Sadeel hath made to this purpose, by reason of my haste I will referre you vnto them. And least in the meane time you should thinke for that the Scriptures are here named only; our Adversaries by all likelyhood haue some reliefe yett cut off the Fathers, I will acquaint you with what I haue read even concerning the Fathers in this point, and for ought I haue read in our Adversaries Bookes (who are not altogether conuertyed when they can take any advantage) goes vncontrolled as it is there set downe, & a many more

*1 Vid. B. Iuell
Defence of the
Artic. Ar. 8. p.
397.*

*m Sadeel de
Spirituali man-
ducat. Corp.
Christi. Item. de
Sacrament. ma-
ducat. Corp.
Christi Oper.
Theol. p. 16. c.
p. 251.
The true Dis-
ference between
Christian subin-
dication and un-
tion. Part. 4.*

passages to that purpose. *Bring vs but one Father* saith our worthy *Bilson*, for 800 yeeres, that ever taught your Transubstantiation, and we will count it *Catholicke*. You may wrest saith he, and misuse 500 places of the Fathers, as your Friends before you haue done in this point, and your selues in other questions haue shewed the like activity. But that the substance of the bread vanissheth by consecration, and the substance of *Christ's Body* really succeedeth vnder the same dimensions and accidents of Bread and wine, and entreteth our mouthes locally comprised within those formes: for this saith he, you shall never shew vs any one Father Greeke or Latine within the copasse of 800 yeeres after *Christ*. Here wold they needs haue come with their Replies. *I.R.* should haue here triumphed. I wisse it is good reason our Saviours Triumph should haue bin before *Purgatories Triumph* at the least. But nay, nay. *Purgatory* hath stood them more in need them ever did our Saviour. The Children of this world are ° not to learne wisdome of the Children, no not of light. I goe on.

That the Body of Chrift is given, take, and eaten in the Supper, only after an heavenly and spirituall manner; and that the Meanes thereof is Faith, witneffe that of P. Atha.

[illegible]

natus: How few men would his Body haue sufficed, that this should be the food of the whole world? Yea therefore doth he warne them of his ascension into heaven, that he might drawe them from thinking on his Body, and they thereby learne, that the flesh which he spake of, was celestially meate from above, & spirituall nourishment to be given by him, &c. That of *St Cyprian*: Eating & drinking be referred to one & the selfesame end, with the which as the substance of our Bodies is increased and preserved, so the life of the Spirit is maintained with his proper nourishment. What food is to the flesh that faith is to the Soule: what meate is to the Body, that the Word is to the Spirit, working everlastingly with a more excellent vertue that, which bodily meates doe for a time & only for a season. That of *Ambrose* who approaching to, the sacred Cō-

muní-

munion which they^r intitle a Prayer preparing to Masse, amongst other things speaketh thus to our Saviour himselfe: *Thou Lord saidst with thine holy and blessed mouth, the bread which I will give, is my flesh (given) for the life of the world. He that eateth me shall live through me, hee abideth in me, and I in him. I am the living bread which came down from heaven, if any eate of this bread he shall live for ever. Most delightfull Bread! heale thou the taste of my heart, that I may feele the sweetnes of thy loue. Let mine heart eate thee, and with thy pleasant rellish let the bowels of my soule be replenished. Angels eate thee with full mouth, let Man that is a Pilgrim (on earth) eate thee as his weakenes will suffer him, that he faint not in the way, having this provision for his iournie. Holy bread! living bread! beautifull bread! which comest from heaven, and givest life to the world, come into my heart, and cleanse me from all filth of flesh and spirit. Enter into my soule, heale and sanctifie me within and without.*

An other point in this Article is as concerning the *Reserving of it*, and *Carying it about*, but of that we haue spoken before in the 25 Article. Concerning the *Lifting of it up*, & *Worshipping it*, I shall not need to speak much. The Idolatry hath beene too too great that hath been occasioned thereby. True it is *S. Austen^s saith, Nemo illam carnem manducat, nisi prius adoraverit*, No man eateth that flesh of Christ vnlesse he first adore it; but he meanes not the corporall creature: no more doth *S. Ambrose* neither, who^r saith in a certaine place, *Carnem Christi hodie in mysterijs adoramus*. We adore the flesh of Christ in the mysteries. I come to the 29 Article wherein we say of the wicked that they do not eate the Body of Christ in the vse of the Lords Supper, contrary vnto our Adversaries. The Article is this: *The wicked and such as be voide of a lively faith, although they do carnally & visibly presse with their teeth (as S^t Augustine saith) the Sacrament of the Body and Bloud of Christ: yet in no wise are they partakers*

*Ambr. Tom. 5
in Orat. 1. pra.
par. ad Miss. p.
660. Edit. Paris
1586.*

*Aug. Tom. 3.
in Ps. 98. p. 760
Edit. Bas. 1529*

*Ambr. Tom. 2.
de Spir. Sanct.
l. 3. c. 12. p. 195
Edit. Bas. 1538.
Vid. B. Bilson
ubi supra,
Art. 29.*

kers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing. A truth, that in very deed dependeth on the premisses, that were made good in the former Article. For if so be the Body of Christ be taken and eaten in the Supper, only after an heavenly and spirituall maner, and the meanes thereof is Faith, what haue the wicked there to doe without their

wedding garment? *What fellowship* saith the Apostle, *hath righteousnes with vnrighteousnes?* And what communion hath light with darknes? And what concord hath Christ with Belial? Or what part hath he beleeuer with the insidell? The iudgement of the Fathers is correspondēt herevnto. None

saith S^t Cypriā, is partaker of this Lamb, that is not a right Israelite. Multa¹ saith Origen, de ipso Verbo dici possent, quod factum est caro, verusq; cibus, quē qui comederit, omnino vivet in aeternum, quem nullus malus potest edere. Many things might be spoken of the Word, as that it was made Flesh and true meate, which whosoever eateth of, without all doubt shall live for ever, which no wicked person can eate of. And S^t Ierome making instance in Heretikes, *Isti multas immolant hostias* saith he, *& comedunt carnes earum, unam Christi hostiā deserētes, nec comedentes eius carnem, cuius caro cibus credentium est.* So that Hereticks you see by S. Ierom's testimony doe not eate this flesh. Why? for it is the food of the faithful? I come to the 30. Article, of Receiuing in both kinds, and we disagree in that too. The Article is this: *The Cup of the Lord is not to be denied to the Lay People. For both the parts of the Lord's Sacrament by Christ's ordinance and commandment ought to be ministred to all Christian men alike.* A truth so evident to the eie of him that hath but lookt on S. Paule in his Epistle to the Corinthians, that vnlesse they frame an *Index Expurgatorius* for him, they are quite vndone in this point too. *Yee cannot,* saith he, *drinke the Cup of the*

¹ Vna est dominus Ecclesia, in qua Agnus editur, nullus ei communicat, quem Israelitici nominis generositas non commendat. Cypri. de Cena domini p. 443. Edit. Basil. 1530.
Origen. Oper. Part. 2. in Mat. c. 15 p. 27. Edit. Basil. 1571.
Hieron. Tom. 6. In Q^{ue} c. 3. p. 37. Col. 2. Edit. Basil. 1537.

² 1. Cor. 10. 21

Lord

Lord and the Cup of the Drvels. Againe, ^b As often as yee shall eat this Bread, and drinke this Cup, yee shew the Lords death till he come. Me thinks our Adversaries here should say as ^c Festus once did, Paul thou art besides thy selfe; much learning doth make thee mad: or else with the Fryer in the ^d Poet,

*Tarsensis fuge scripta senis, fuge toxica nostri
Ordinis. O primis utinam perisset in annis,
Aut mansisset adhuc hostis, licet ante renatus
Vivifica quam Lympha esset, tam multa dedisset
Funera grassatus ferro, ingentisq. procella
Affluxisset adhuc tenerum pietatis ovile:
Plus tamen adscriptus nobis, plus factus amicus
Obsuit.

This Frier you must vnderstand was an old Seniour, and gaue certaine Precepts to a Novice. Among the rest this was one:

Fly Novice, fly, the Man that TARSUS bred,
Nor doe his Bookes, or Writings read: oh dread
The bane of vs Franciscans. Ah that he
Had perished even in his Infancy,
Or had remaind a Foe unto vs yet,
And never with Font-water had beene wet.
For had he of the Flocke made havocke still,
And not haue left till now their blood to spill,
Yet being Christian now, and now come to vs,
Behold the harme is more, which he doth doe vs.

But I come from verse to prose, and now I am to prooue unto you, that as the Scriptures so the Fathers are for the Communion in both kinds. First S. Cyprian. How doe we prepare, ^e saith he (the People) for the Cup of Martyrdome, if we doe not first admit them in the Church to drinke the Lords Cup by right of Communion? Then S. Austen: Not only no man is forbidden, ^f saith he, but rather all men that seek

1. Cor. 11. 26

Act. 26. 24.

Georg. Bu.
chani. Fran-
ciscan.

* S. PAVL.

* Quomodo do-
cem^o aut provo-
camus eos in cō-
fessione nominis
sanguinem suū
fundere, si eis
militaturis Chri-
sti sanguinem
denegamus?

Aut quomodo
ad Martyrii po-
culum idoneos
facimus, si non
eos ad bibendū
prius in Ecclesia
poculum Domi-
ni iure commu-
nicationis ad-
mittimus, Cyp.
Epist. Lib. 1 Ep.
2, p. 4. Edit. Ba-
sil. 1530.

^f A cuius sacri-
ficii sanguine in
alimentum su-
mendo, non sa-
lum nemo probi-
beatur, sed ad bi-
bendum potius
omnes exhortan-
tur qui volunt
habere vitam.
Aug. Tom. 4.
Quest. super
Levit. h. 3. c. 57.
p. 155. Edit.
Basil. 1528.

ἵνα οἱ ἐν ζωῇ
 σώματι ὡς ἑνὶ
 τὰν, ὡς ποτὶ-
 ρισθῇ. Chryf-
 in 2. ad. Cor.
 Hom. 18 p. 59.
 b. Edit. Vicione.
 1529.
 ἡ καὶ ὡς ἱλα-
 ῖς καὶ ὡς τῆς ἱ-
 μῆς ποτισμο-
 ῦ καὶ ὡς τῆς ἱ-
 μῆς καὶ τῆς ἱ-
 μῆς καὶ τῆς ἱ-
 Chryf. de Sacerd
 l. 3. p. 77. Edit.
 August v. 1599
 ἡ τῆς τῆς ἱ-
 αὐτῶν ἐν ἑνὶ
 τῷ ὡς ἑνὶ
 Iustin. in Tryph
 p. 112. Edit. Pa-
 ris. 1551.
 1 B. Bilson ubi.
 supra.
 for life are encouraged to drinke. So S. Chysofome: One
 body is proposed to all, and one cup. And againe in another
 place, while thou beholdest with thine eies, ^h saith he, our
 Lord sacrificed, the Priest intent to that sacrifice, and pow-
 ring forth his Prayers, the People all about besprinkled and
 made red with that most precious blood; dost thou think thou
 art amongst mortall creatures, and that thou hast thy being
 on earth? The word he there vseth is ποτισμοῦ, made red
 like crimson, or skarlet; wherevnto he comparcth most ele-
 gantly, their drinking of the Cup. Iustin Martyr, ⁱhe eals it
 the Christians Dry, and Wet Nourishment, that they might,
 saith he, be admonished thereby what God the Sonne of
 God hath suffered for the. Infinite are the places, ¹ saith that
 worthy Prelat I spake of eue now, which might be brought
 to make saith, that for a thousand yeeres in the Church of God,
 the People were not deprived of the Lords Cup. I come to the
 31 Article, wherein we differ most of al: the Article is this;
 The offering of Christ once made, is that perfect redempti-
 on, propitiation, and satisfaction for all the sinnes of the
 whole world, both originall and actuell, & there is no other
 satisfaction for sinne, but that alone. wherefore the sacri-
 fices of Masse, in the which it was commonly said that the
 Priests did offer Christ for the quicke & the dead, to haue
 remission of paine or guilt, were blasphemous fables, and
 dangerous deceits. We are now come to the Diana of
 our Popish Ephesians, whose magnificence of al our Adver-
 saries is so much worshipped. And surely were St Paule a-
 liue now in these daies, & should speake as he wrote when
 time was, of Christ his Offering once made, the shout was
 not so great in Asia against him concerning the Diana of
 the Ephesians, as it would be here in Europ concerning the
 Diana of the Romanes. For what trow you would they say
 concerning these & the like passages? ^u Such a high Priest
 it became vs to haue which is holy, harmlesse, undefiled, se-
 pa-

m Act. 19. 27.
 u Heb. 7. 27.

parate from sinners, & made higher then the heavens: which needed not dayly as those high Priests to offer up sacrifice first for his owne sinnes, and then for the Peoples for that did he ONCE when he offered up himselfe. Againe, ° By his owne blond entred he in ONCE unto the holy place, and obtained eternall redemption for vs. Againe, P Not that he should offer himselfe often, &c: for then must he haue often suffered since the foundation of the world, but now in the end of the worlde hath he appeared ONCE to put away sinne, by the sacrifice of himselfe. Againe, q As it is appointed unto men that they shall once die, and after that cometh the iudgement, so Christ was ONCE offered to take away the sinnes of many. Againe, r By the which will we are sanctified, ewe by the offering of the Body of Iesus Christ ONCE made. Againe, s This man after he had offered ONE SACRIFICE for sinnes, sitteth for ever at the right hand of God, and from henceforth tarryeth, till his enemies be made his foot-stoole. t For with ONE OFFERING hath he consecrated for ever them that are sanctified. What would they say of all this? Would they not wish as did the Fryer, *Primis perisset in annis, aut māsisset adhuc hostis*, that he had died in the Cradle, or had beene still an Enemy vnto Christians? Indeed there is good reason they should take it to heart; for if to be our Saviour Christ did but once enter vnto the Holy place and obtained eternall redemption, if he hath appeared but Once to put away sinne, by the sacrifice of himselfe, if but with one offering he hath consecrated for ever them that are sanctified; then offered he not for sins any Sacrifice in his Supper, much lesse did he institute any such Sacrifice to be reiterated; & this, Beloved, is that that cuts the heart-stings of Popery. That the Fathers speake as we do is manifest by their writings. First ° St Austen: *Iesus Christus morte sua quippe uno verissimo sacrificio pro nobis oblato, quicquid culparum erat, unde nos Principatus & Potestates ad luenda supplicia iure derinebant, purgavit, aboleuit, extinxit, &c:* what sinnes soever we committed, by reason whereof Principalities & Pow-

° Heb. 9. 12.

P Heb. 9. 26.

q Heb. 9. 28.

r Heb. 10. 10.

s V. 12.

t V. 14.

° Aug. Tom 3.

De Trin. l. 4. c.

13. p. 217.

Edit. Bas. 1528.

- ers had vs in subiection, our Saviour Christ Iesus by his death, namely by one most true sacrifice offered for vs, hath purged, abolished, & quite extinguished. So *S. Chrysostome*: There is now ^a faith he, no other sacrifice. 'It is one ^a *idm* *Sua*, only that hath purged vs. Nothing now after that, but Eyer *plu* *qua* *e* *i* and Hell: So ^a *Theophylact*: *Hic verò hostiam taliter obtinuit, & tam fuit illa rei ingentis effectrix, ut vel temporis momento, per se terrarum orbem purgaverit.* And againe a little after, *Nec sapè pro alijs sed semel obtulit. Quia cum virtute is* *Chryl. in Epist. ad Heb. Hom. 13* *præstet & pietate, vel unica & sola oblatione satis potuit cum.* *p. 151. Ed. V. Et aperficere.* Our Saviour offered such a sacrifice and of so great value, as that in a momēt of time it purged the whole world (of the faithful,) and he forasmuch as he was of such vertue & power, well might he performe as much by one alone and sole sacrifice. I but ^a say our Adversaries the Fathers call the *Masse* a *Sacrifice*. The *Masse*? Why they doe not so much as name it, ^a *S. Ambrose* hath the word once, and so haue two *Provinciall Councils* in *Africa*. *Leo* hath it twice, which is all (saith our worthy ^a *Prelate*) they can finde in 600 yeeres. True it is they speake of Sacrifices indeed, but they are as like that Sacrifice, as *Tork* is foule *Sut*, ^a *Tertul. ad Scap. p. 448* *Ed. Paris. 1580* *son* to speake in a Northerne Proverb. *Sacrificamus* ^b saith *Tertullian*, *sed quomodo Deus præcepit, purâ prece.* We sacrifice for the safety of the Emperour, both to our God & his God: but as the selfesame God commands vs too, only by meere praier. He would haue laught outright to haue read in our Adversaries bookes, that a poore woman was as much bound to procure a *Mass* to be said for her Hen, as a king for his kingdome. Which *Cardinall Allen* perhaps foresawe too, and therefore ^c sets it down, *Coram Deo non est magis* *est magis ridiculum*: it was not so with God, with men he knew it was impossible. But to returne vnto my purpose. As *Tertul. ad Scap. p. 448* *Ed. Paris. 1580* *pericula pro-* *vet sacrificium pro Gallina, quàm Rex pro Imperio: cum Christiani à minimo ad maximum dicere debeant, Pro omnibus que retribuisi mihi Calicem salutaris accipiam & nomen Dei invocabo.* *Alan. de Sacrific. Eucharist. l. 2. c. 32. p. 623.*

in this case, let them deny the banes, we will marry notwithstanding, I meane so many of vs as want, that which hundreds of them haue not, *The gift of Continencie*. Neither shall we this doe either against *Scriptures*, or the *Fathers*. That Priests were married in the old Testament

^hLevit. 21. 13

¹1. Tim 3. 2.

¹Tit. 1. 6.

^m1. Tim 3. 12

ⁿOmnes Apo-

stoli exceptis Io-

anne & Paulo

uxores habuer-

unt, Ambros.

Tom. 5. in 2.

Cor. 11. p. 310.

So that I say

see more concerning this, I referre you to

^oSocrates, and

all the Apo.

stoli, meaning

the 12. Apo-

stoli: of which

12. Paule was

none. And

yet there are

that say St

Paule had a

wife too, as

Ignatius, & Cle-

mens. For Cle-

mens, see Eu-

scb Hist. Eccl.

13. c. 27. Edit.

Basil. 1587.

Concerning

Ignatius, D.

Martin in his Treatise of Priests vnlawfull Mariages c. 1. p. 2. 3. b. saith he hath seen

Manuscripts to the contrary, and maketh instance in one in *Magdalen Colledge*

Library. But concerning this see more in D. Poyntens Defence of Priests mariages,

p. 118 For I take it to be D. Poyntens, and not as D. Coofens doth (Part. 2. p. 109.) to be

D. Parkers, sometimes Archbishop of Canterbury.

^oSocrat. Hist. Eccl. 4. 8. Edit.

Basil. 1587. P. Sozom Hist. Eccles. 1. c. 22. Edit. Basil. 1587. 9. Synodus 6. Constant. c. 13. l. 8. c. 19.

Ex Gratian. Dist. 31. c. Quoniam p. 153. Edit. Lugd. 1584. Vid. Aels and Monum. p. 1153. Col. 1.

^rHier. aduers. Iovin. l. 1. p. 40. Edit. Bas. 1537. ^sBapt. Mant. Fast. l. 1. Op. Tom. 2. p. 152. Edit. 1576

Tem-

is a case as cleere as the Sun; I, they had precepts giue vn-
to them concerning the choice of their wiues. ^hHe should
take a maide vnto his wife. But a widow, or a divorced wo-
man, or a polluted, or an harlot, these he should not marry.

Concerning the New Testament the Apostle St Paule so
speakes of the Clergy, ⁱBishops, ^lElders, and ^mDeacons,
as if his meaning had been that they might be married. I,
the Apostles themselues (as ⁿsome thinke) were al of them

married, John the Evangelist only excepted. If you would
see more concerning this, I referre you to ^oSocrates, and
all the Apo. ^pSozomen concerning Paphnutius, how being himsele

an vnmarried man, stood mainely yet in the defence of
the Clergie that was married. I referre you to the 9. Sixt
Councell of Constance that by no means would haue those

marriages dissolved. To that of ^rS. Ierome, *Eliguntur Ma-*
riti in Sacerdotium, non nego: quia non sunt tanti virgines,
quanti necessarij sunt Sacerdotes. Married men I grant are

chosen into the Priesthood. True! for Priests indeed are
farre more necessary then Virgins. Lastly to your owne

Mantman, who writing of *S. Hilarie* one of the Fathers of
the Church, hath concerning him these verses:

Non nocuit tibi progenies, non obstitit uxor

Legitimo coniuncta thoro, non horruit illa

*Tempestate Denu thalamos, cunabula, tadas.
Sola erat in pretio, qua nunc incognita, virtus
Sordet, & attrito vivit cunmplebe cucullo.*

To thee, good Bishop, Children were no let,
Nor wife that lay with thee in lawfull bed,
That thou thereby thy Function shouldst forget,
And Flocke of thine should be but scarsly fed.

No, God himselfe at those times did not blame
Or Bed or Cradle, or the Nuptiall Flame.
Yet was that Vertue then in high esteeme,
Which we a chaste and honest life doe call,
A vertue seldome now, or never seene,
But with the Church-men then was all in all.
Its rag'd and torne even as poore Creatures be;
They are in thred-bare Garments: so is she.

Sor^r St^r Prosper, *Age iam precor mearum
Comes irremota rerum.
Trepidam, breuemq; vitam
Domino Deo dicemus.*

*Prosper lib.
Epigram p 210
b. & there is in
the margin,
Videtur esse
carmen Pau-
lini, postea
Nolani Epif-
copi ad vxor-
em. Oper. Ed. 3.
Duaci. 1577.*

But I come to the 33 Article wherein we agree somewhat better. The Article is this: *That person which by open denuntiation of the Church, is rightly cut off fro the unitie of the Church, & excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen & Pablicā, untill he be openly reconciled by penance, & received into the Church by a Iudge that hath authority thereto.* We agree also in the next which is of the Traditions of the Church; at least wise the difference is not great. The Article is this: *It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have bene diuers, and may be changed accor-*

ding to the diuersitie of Countries, Times, and Mens manners, so that nothing be ordained against Gods word. whosoever through his private iudgement, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, & woundeth the consciences of the weake Brethren. Every particular or National Church hath authority to ordaine, change, and abolish ceremonies or rites of the Church ordained only by mans authoritie, so that all things be done to edifying. In the next to this which is of Homilies I confesse we agree not, especially concerning the Matter of them. The Article is this: The second booke of Homilies the severall titles whereof we haue ioyned under this Article, doth containe a godly and wholsome doctrine, and necessarie for these times, as doth the former Booke of Homilies, which were set forth in the time of Edward the Sixt: and therefore we iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the People. Then followe the Names of the Homilies. 1 Of the right vse of the Church. 2. Against perill of Idolatry. 3. Of the repairing and keeping cleane of Churches. 4. Of good workes first of fasting. 5. Against gluttony and drunkenness. 6. Against excesse of apparell. 7. Of Prayer. 8. Of the place and time of Prayer. 9. That common Prayers and Sacraments ought to be ministered in a knowne tongue. 10. Of the reverent estimation of Gods word. 11. Of almes doing. 12. Of the Nativitie of

Art. 35.

of Christ. 13, Of the passion of Christ. 14, Of the Resurrection of Christ. 15, Of the worthy receauing of the Sacrament of the body and blood of Christ. 16, Of the gifts of the Holy Ghost. 17, Of the Rogation dates. 18, Of the state of Matrimony. 19, Of Repentance. 20, Against Idleneffe. 21, Against rebellion. But of the Matter of these Homilies so far forth as it toucheth our Adversaries, I haue partly spoken heretofore, partly I shall speake hereafter vpon diuers & sundry opportunities, that shall be offered: wherefore I omit it now for this time, and come to the 36 Article, which is of the Consecration of Bishops, and Ministers. The Article is this: *The booke of consecration of Archbishops, and Bishops, & ordaining of Priests & Deacons, lately set forth in the time of Edward the sixth, & confirmed at the same time by a authoritie of Parliament, doth contain all things necessary to such consecration & ordaining, neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore whosoever are consecrated or ordered according to the Rites of that book, since the second yeare of the forenamed King Edward, vnto this time or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated, and ordered.* And in this Article is there much to say, but I haue lately beene prevented by a painefull and skilfull workman in the house of God, the Church, to whose labours I referre you. And I referre you the rather to him for he was sometimes of this House, though afterwards ful worthily he were chosen into another place, *printed now at last, when such are dead as might controule them, which their importunitie could never obtaine in their life for the ordinations of his Bishops in the same place. Thus are they neuer pleased, nor full, nor fasting.* But I trust by that time M. Mason hath done with him, *Habebit penam noxium caput,* to speake in Livies phraze, or rather in S. Ieroms, *Et barbarum, & procax & in convitia semper armatum.*

M. Mason of the Consecrat. of the Bishops in the Church of England, as also of the Ordinations of Priests & Deacons. Concerning which Booke I. R. in his Purgatories Triumph over Hel. p. 141 hath this passage. I dare not urge M. Mason too far, least he bring me the next time he writeth, as authenticall Records for the consecration of Cræmers heart in Lambeth Chappell, as he hath

Art. 37.

ther. I come to the 37 Article, which is of the Civill Magistrates. The Article is this: *The Queenes Maiestie hath the chiefe power in this Realme of England, & other Her Dominions, unto whom the chiefe governement of all estates of this Realme; whether they be Ecclesiasticall or Civill, in all causes doth appertaine, and is not, nor ought to be subject to any forraine Iurisdiction. where we attribute to the Queenes Maiestie the chiefe governement, by which titles we understand the minds of some slanderous folkes to be offended: we give not to our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queene, doth most plainly testifie: but that only prerogative which we see to have beene given alwaies to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporal, and restraine with the Civill sword the stubborne and evill doers. The Bishop of Rome hath no Iurisdiction in this Realme of England. The Lawes of the Realme may punish Christian men with death, for heinous and grievous offences. It is lawfull for Christian men, at the commandement of the Magistrate, to wear weapons, and serve in the warres. This concerneth the Supremacy of his Maiestie now Regnant (howsoever according to those times these Articles were framed in, Queene ELIZABETH be here named.) And reason good that as his Maiestie defendeth our Rites, so we also for our parts should every of vs endeavour to defend his Right & Title. True it is, he is able himselfe to doe that, no man better, and we have seene to our great ioy, even in this kind,*

Aug. Enid.
LII.

--- *Quantum*

In clypeum assurgat, quo turbine torqueat hastam.
 but yet for our Adverſaries be many, even like the *Ara-*
mites filling whole Countries, reason we should all and *1. Kin. 10. 27*
 every of vs put to our helping hand. But to come to the
 point in hand.

That we giue no more in this Article to the Prince that
 is over vs then is given him by Gods word, and confirmed
 by the Fathers, I ſhal briefly now proue both by the *Word*,
 and by the *Fathers*. First concerning the *Word*, the Apo-
 ſtle *S^t Peter*, by whom they claime, diſclaiming (it ſhould
 ſeeme) all ſuch Superiority, *Submis your ſelues* ^a ſaith he, ^a *1. Pet. 2. 13.*
unto al manner ordinace of man for the Lords ſake, whether it
be unto the king as unto the ſuperiour, or unto Governours as
unto them that are ſent of him. So the Apoſtle *S^t Paule*, *Let*
every ſoule ^a ſaith he, *be ſubiect unto the higher powers.* And ^a *Rom. 13. 1.*
 that yee may know of what Powers he ſpeaketh there in
 that place, *Princes* ^b ſaith he, *are not to be feared for good* ^b *V. 3.*
workes but for evil. So our Saviour Chriſt himſelfe, when
Pilate was vp with his authority over him, *Knoweſt thou*
not that I haue power to crucifie thee, and haue power to looſe
thee? Thou couldeſt haue no power at al againſt me ^c ſaith our ^c *Ioh. 19. 11.*
 Saviour, *except it were given thee from above.* And indeede
 that the chiefe government of al eſtates of a Realme whe-
 ther they be *Eccleſiaſtical*, or *Civil* do appertaine to Kings.
 ly authority, witnes that of the *Prophets*, who ſo often &
 ſo earneſtly commanded the Kings in their time (from the
 mouth of the Lord) *to cut downe the groues and high pla-*
ces, to breake downe the Idols, and Images whereby Ido-
latri was committed, and commended ſuch as did it, and
threatened ſuch as did it not. So that a Chriſtian Prince in-
 deede as our worthy *Iuelli* ^c obſerveth hath the charge of ^c *Iewel Apol.*
both Tables committed to him by God, to the end he may ^d *P. 160*
 vnderſtand, that not Temporall matters only, but alſo Re-
 ligious and Eccleſiaſticall Cauſes pertaine to his office.
 Thus *Theodoſius* the Emperour did not only ſit among the ^d *Socrat. Eccl.*
 Biſhops, but alſo ^d ordred the whole arguing of the cauſe, *Hiſt. l. 5. c. 10.*
 and tare in peeces the Heretikes bookes, and allowed for ^e *Sozom. l. 7. c. 12.*

• Videtur nobis
iustum esse, eidē
pena Diocorū
R. Episcoporum
Alexand. &
Iuvenalē Rev.
Episc. Hierosol.
Eccl. Concil.
Chalced. Act.
1. p. 831. Vid. E
vagrū. l. 2. c. 4.
Tertul. ad Scap
de Perseq. cap.
448. Edit. Par.
1580.
Tertul. Apolo-
get. 4. 30. p. 703.
Edit. eiusd.
Optat. cont.
Parmen. l. 3.
i' Ou 38 1577
δύβρις τοῦ
ἐμὸς τοῦ
ἡλίου ἐν τῇ
γῆς. Βασίλει-
ος 38 1577, κα-
ρὸν ἡ καρα-
λὴ ἡ ἐν τῇ
γῆς ἀνθρώ-
πων ἀνθρώπων
Novels. Books
Antioch. Hom.
2 p. 33. Edit.
Lond. 1590.

good the iudgement of the Catholikes. In the Council of Chalcedon a Civile Magistrate condemned for Heretikes, by the sentence of his owne mouth, *Diocorus, Iuvenalis*, and *Thalassius* being Bishops, and gave iudgement to put them down from their dignities in the Church. But I come to the Fathers.

Colimus Imperatorem sic saith Tertullian, *quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum: & quicquid est à Deo consecutum, solo Deo minorem.* And againe in another place, *Sentiunt enim Deum esse solum in casu solius potestate sunt, à quo sunt secundi, post quem primi ante omnes & super omnes Deos.* The meaning is, it is onlie God who is above Princes, Princes are after him, & then before all others. So^h Optatus, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem.* The Emperour hath none above him, but God that made him. Andⁱ *St Chrysostome* to this purpose, *Pare nullum super terram non habet.* The Emperour hath no Peere on earth, much lesse a superior. They had litle¹ *Arithmetike* in those daies to cast that a Priest should be seaven & forty times greater then a Prince, by reason of the *Sun* and *Moone* in the firmament. I wil end this point of the Supremacie with the subscription of a Priest, ^m *Mr Hart* by name with who our *D. Rainolds* had that famous cōfērence. Who w^hē he had thought that wee meant to giue as much to the Prince by the title of the Supremacie, as they did to the Pope, and saw by *Mr Chrysostom's* *Novels* Bookes that we gaue her no more, then doth *St Austen*, who saith that *kings do serue God in this, as kings, if in their owne Realme they commande good things; and forbid evill; not only concerning the civill state of men, but the*

¹ Vid. B. Billson ubi sup. Par. 3. p. 69. Edit. Lond. 1586. ^m D. Rayn. Conf. c. 10. Divis. 1. p. 674. At the beginning of which Conference there is a letter of M Harts to iustifie M. D. Raynolds true dealing with him. Both set forth in M. Harts life time least some wrangling I. R. might say: He hath printed now at last, when such are dead as might controule him. ⁿ In hoc Reges sicut eia divinitus precipitur Deo serviunt in quantum Reges sunt, si in suo Regno bona iubeant, mala prohib. Put. non solum que pertinent ad humanam societatem, verum etiam que ad divinam religionem. Aug. Tom. 7. cont. Crescon. Grammat. l. 3. c. 50. p. 185. Edit. Basl. 1518.

Re.

Religion of God also, thus much he subscrib'd vnto. Vpon which Confessiō if you please you may make these sequēces: *First* what is the right and interest of Princes in matters Ecclesiasticall: *Secoundly*, that by a Priests confession we gaue no more to *Queene Elizabeth* then was indeede due vnto her: *Thirdly*, that you need not travaile over sea for this knowledge either to *Rome*, or *Rhemes*, or *Doway* or so forth, you may as well learne it here at home. But to returne to the matter in hand. That the Bishop of Rome hath no Iurisdiction within this Realme is a sequence of the Premisses, and therefore may he do well to stoope to *Thrasoes* proffers in the Poet, *° Vt hareat in parte aliqua randem apud Thardem*, to play at small games in our kingdom, rather then wholly to sit out. Now, throwing at all as he doth there is great good hope on our side, feare on theirs, that he shall at length loose all. I come to the 38 & 39 Articles: the one of Christian mens goods which are not common: the other of a christian mans oath, wherein we agree. The 38 Article is this: *The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to giue Almes to the poore, according to his ability.* The 39 Article is this: *As we confesse that vaine & rash swearing is forbidden Christian men by our Lord Iesus Christ, and Iames his Apostle: so we iudge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in iustice, iudgement, and truth.* The 40 Article is the Ratification of all the Articles going before, namely that being agreed vpon in the yeere 62, they were confirmed againe some nine yeares after in the yeere 71. And

° Terent. Eni
much. All. 5.
Scen. 9.

Art. 38.

Art. 39.

Art. 40.

? Gen. 31:36.

And thus, Beloved, haue you heard at length the chiefe points of that Doctrine which our Mother the Church of England doth hold at this day. And now as *Iacob* saide to *Laban*, *What haue I trespassed? What haue I offended, that thou hast pursued after me? Seeing thou hast searched all my stuffe, what haste thou found of all thy household stuffe? Put it here before my brethren, and thy Brethren, that they may iudge betweene vs both:* so let vs say vnto our Adversaries what haue we trespassed? What haue we offended? That they pursue vs so hotly, and at euerie third word call vs Heretikes. Now that all our stuffe is thus searched, what Heresie is it they therein finde? Doe we say *the Scriptures* are sufficient to Salvation; *that* the Apochrypha are not Canonically; *that* Originall Sinne remaineth in them that are regenerated; *that* Man hath not free-will; *that* we are iustified by faith only; *that* good workes cannot put away sinne and indure the severity of Gods iudgement; & done before Iustification *that* they cannot please God; and deserue grace of congruity; and *that* workes of Supercorogation cannot be taught without impiety? Doe we say *that* any particular Church may erre; and Generall Councils to; *that* the doctrine of Purgatory, Pardons, Worshipping of Images, &c. is repugnant to the word of God; as also publike Service in a Tonge not vnderstood *that* there are but two Sacraments only, baptisme & the Supper; *that* there is no Transubstantiation in the Sacrament, that is, a passing or turning of one substance into another; *that* the wicked eate not the Body of Christ; *that* the Cup is to be administered to the People? Do we say *that* the mass is no Sacrifice; *that* Ministers may marry; *that* who are consecrated and ordered Bishops and Ministers according to our Rites are lawfully consecrated, & lawfully ordered; *that* the Prince is Supream Governour, and the Pope hath nothing to doe in this our whole Land, nor Church, nor Commonweale? Alas what is there in all this that may not evidently be proved; both by *Scriptures* and by *Fathers*? Somewhat

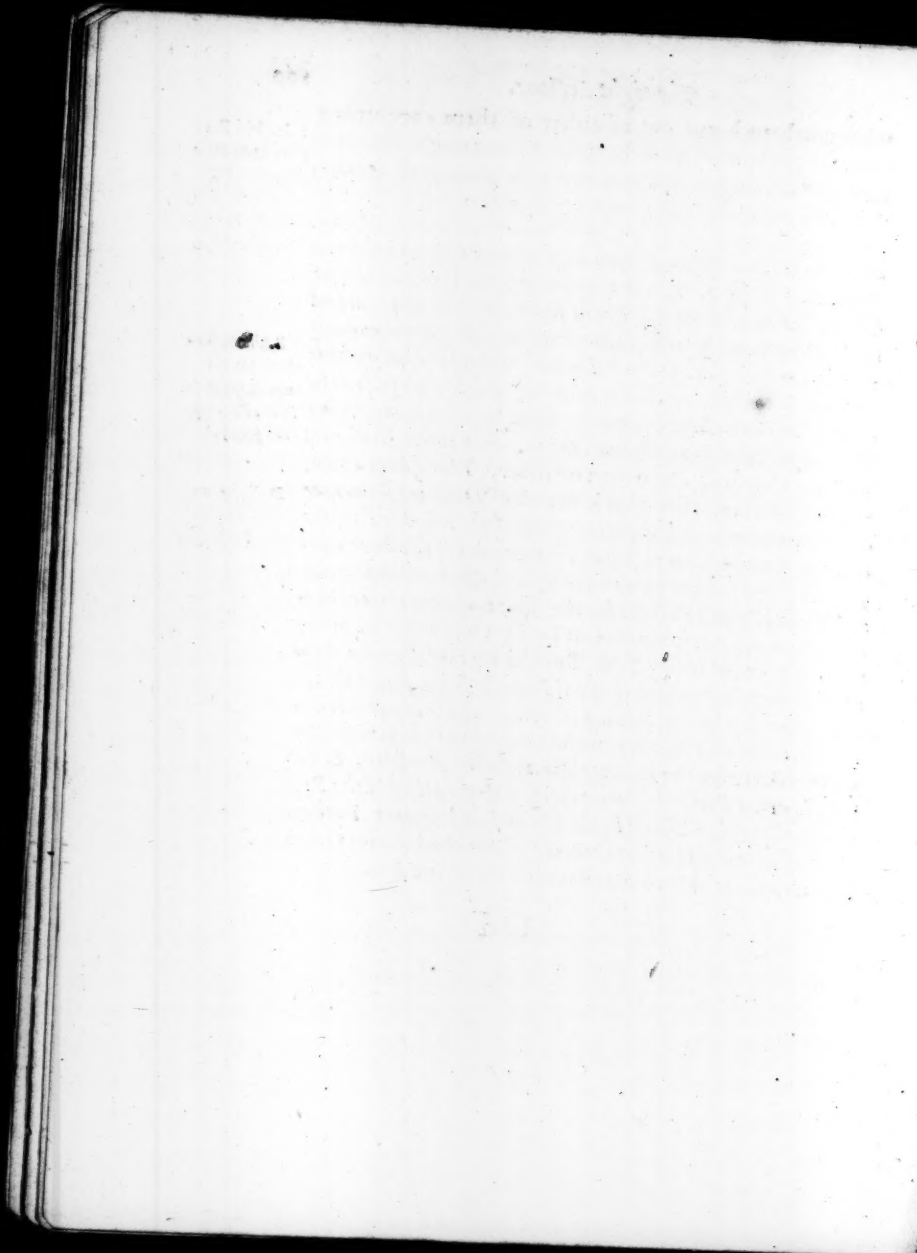
* See more
hereof in M.
Rogers of these
Articles.

what you haue heard out of either of them concerning these severall points already. Much & more might haue bin brought, but my purpose was to giue a tast only, that when you shall come to riper yeares, you in reading of the Fathers may say as the Psalmist did in another case, *⁊ Sicut audivimus, sic vidimus*, Like as we haue heard, so haue we seene, Psalm. 48. 7. It was a worthy speech of one of our Prelats: *I do nowhere refuse the faith professed & preached in the Primitiue Church of Christ by the learned and ancient Pastors, and Guiders thereof. I openly confesse to God, & this Realme, I should never sleepe quietly, if I saw my selfe to be of another faith then they were.* Thus he: and imagine for Oxford, for he was an Oxford man, one more, shall you haue for Cambridge, and then no more. *This I dare avow, ⁊ saith D. Fulke, that what Article of Doctrine soever we doe affirme, the same hath beene affirmed of the godly Fathers of the Primitiue Church, what soever we deny, the same cannot be proved to haue beene universally affirmed and received of all the godly Fathers by the space of 600 yeeres together.* And what remaineth but I now conclude not onely with the words of my Text, *But this we confesse unto them that after the way which they cal Heresie, so worshippe we the God of our Fathers, beleeving all things which are written in the Law, & the Prophets: but beleeving al things also that were written by the Evangelists, and the Apostles, & not refusing that Faith that was professed & preached in the Primitiue Church of Christ by the learned and ancient Fathers the Pastours and Guiders thereof.* The God of Heaven so blesse vs, and the seed that hath beene sowne, &c.

⁊ See Mr. Rogers upon these Articles. Printed by Iohn Legat. 1607. ⁊ Ps. 47. 9. vulg

⁊ B. Bilsons survey of Christs sufferings for Mans Redemption. p. 415.

⁊ D. Fulke against Stapletons Fortresse. p. 25.



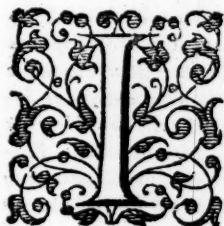


THE TEN COMMANDMENTS

Lecture 9.

Iunij, 10.

1613.



T was an excellent speech of ^aArnobius, or rather of *Minutius Felix*, ^aArnob. aduer. Gent. l.3. p 231
Nos non habitu sapientiam, sed mente praeferrimus: non eloquimur magna, sed vivimus. We Christians make no shew of wisdom by our exterior outward habite, but by the habite of our minde; our words are not so lofty as our liues'. And *Terullian* speaking of the Christians how vertuously they liued in his daies, hath many lines to this purpose: I at this time will only english them, & indeed I would they were englished by English men as they should be. He writing to the Heathens, *It is* ^bsaith he, *wisdom men of your sort that*

^bDe vestris se-
per astat car-
cer; de vestris
semper metalla
suscitant; de ve-
stris semper be-
stiae agitantur;
de vestris sem-
per manerarii
noxiorum gre-
ges pascuntur.

Nemo illic Christianus nisi plane tantum Christianus, aut si & aliud, iam non Christianus. Si de Pudicitia provocemur, lego partem sententiae Atticae in Societatem corruptorem Adolescentium pronuntiatam. Sexum nec uicini mutas Christianus, Novi & Phrynem meretricem Diogenes superba recubantis ardorem subantem. Audio & quendam Spensippum de Platonis schola in adultério periisse. Christianus uxori suae soli masculus nascitur. Democritus excaecando semetipsum quod mulieres sine concupiscentia aspicere non posset, & doleat si non esset potius, incontinentiam emendatione proficetur. At Christianus alius oculis feminam videt, animo aduersus libidinem caecus est. Si de Probitate defendam, ecce lutulentis pedibus Diogenes superbos Platonis iberos alia superbia deculcat; Christianus nec in pauperem superbit. Si de Modestia certem, ecce Pythagoras apud Thuriis, Zenon apud Prynense: tyrannidem affectant; Christianus vero nec aeditatem. Si de Aequanimitate congregiar Lycargus Demasippon optauit, quod Leges eius Lacones emendassent; Christianus etiam damnat gratias agit. Si de Fide comparem, Anaxagoras depositum hostibus denegauit; Christianus etiam extra fidei vocatur. Si de Simplicitate consilium, Aristoteles familiarem suum Hermiam turpiter loco excedere fecit; Christianus nec inimicum suum ledit. Idem Aristoteles tam iupiter Alexandro regendo potius adulatur quam Plato: à Dionysio ventris gratia vnditur Aristippus in purpura sub magna gravitatis superficie nepotatur, & Hippas dum civitati insidias disponit, occiditur; hoc profusa omni atrocitate dissipatis nervis: quum tenavit Christianus. Sed dicet aliquis etiam de nostris excedere quosdam à regula discipline, desinunt tum Christiani haberi penes nos. Tertul. Apolog. c. 44 & 45. p 713. 714. 715.

D d 2

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the Prisons are so replenished; yours they are that for their misdeeds are condemned to the mines; it is with yours that your wilde beasts sat the selves; yours they are that your bea-
 usfull Citizens do feed their droues withall procured for that purpose. No Christian to be scene in those places, as he is a Christian only: or if so be he be somewhat else, then is he no Christian. And comparing a little after their Philosophers and Christians together, If, saith he, the challenge be made concerning CHASTITIE, I could tell you what even your So-
 crates in part was condemned for; I could tell you of Phrynes the harlot of Diogenes, & of one Speusippus a Scholler of Pla-
 toes; as for a Christian he shewes himselfe to be male only unto his wife. Your Democritus he forsooth put out his two eyes, &
 all for he could not looke on a woman, but hee must needs lust after her: a Christian lookes on women with safety of eye-sight enough, and concerning lust, it is not his eye, it is his hart that is blind only. If I should speake of CIVILITIE, I could tell you of Diogenes, that trampled Platoes pride under foot, but with a greater pride of his own; a Christian is not proud, no not to-
 wards the very poore. If so be I should speake of MODESTIE, even Pythagoras with the Thuriens, Zeno with the Pryenians affected a kinde of Tyranny: a Christian seekes not after the meanest office that is. If so be I should speake of PATIENCE, Lyeurgus wished to the Lacedemonians an evill end, for be-
 cause they altered his lawes: a Christian though he be con-
 demned, will notwithstanding give thanks for it. If I should speake of FIDELITY, Anaxagoras refused to give the Enemy his Depositum, that which was given unto him in keeping, no
 Enemy can blame a Christian for such kinde of dealing. If I should speake of PLAINENES and SIMPLICITY, I could tel you how Aristotle used his friend Hermias: a Christian will not harme, no not his enemy. The selfesame Aristotle as basely flattered Alexander, as Plato did Dionysius, or Aristippus playd the gourmandizer, Hippas the Traitor: this a Christi-
 an will never adventure vpon, no though it were to the good of a many besides. But some perhaps will say that there are even
 of

of Ours to, that sometimes tread awry: nay but then they are none of ours, but are utterly discarded by vs. Behold, Beloved, what a goldē age there was of Christians at that time! how vertuousthey were! how religious! what discipline towards such as gaue occasion of offence! Their scope was obedience, ours is skill; *their endeavour* was reformation of life, our vertue nothing but to heare gladly the reproofe of vice; *they* in the practife of their religion wearied chiefly their knees and hands, we especially our eares and tongues: In a word, we are growne, saith *Reuerend* *M Hooker* *Hooker*, as in a many things els so in this to a kind of intemperancy, which (only Sermons excepted) hath almost brought all other duties of Religion out of tast. *Eccles. Pol. l. 9. S 81. p. 265.*

The consideration hereof, Dearely Beloved, did cause me at the first, whē I pondered with my selfe what kind of Lectures to read vnto you, to make such a Division of thē that as some should be for knowledg, & illighting of the mind, so others againe should be for life & conuersation: This it was that made me make that diuision at the first of what the Church was to *Beleeue*, & what to *Practise*. *Doing & Teaching* was our Saviours method, *Act. 1. 1.* ours shall not be contrary to it, if *Teaching* be first, & then *Doing*. Having told you thē hertofore what the Church is to *Beleeue*, and by consequence every of you who are of that Church: come we now vnto her *Practise* which being first of all to obserue the Commandements, *secondly* to Pray, *thirdly* to Fast, *fourthly* to giue Almes: of euerie of these in their severall order, and in as many severall Lectures, and first of the ten Commandements. The Text I haue chosen to this purpose is out of *S^c Matthewes* Gospell. *Mat. 22.* the 37, 38, 39, and 40 verses. The words be these:

Iesus said to him: Thou shalt loue the Lord thy God with all thine heart, with all thy soule, & with all thy minde. This is the first and the great Commande-

ment. And the second is like vnto this, *Thou shalt loue thy neighbour as thy selfe*, On these two commandements hangeth the whole Law and the Prophets.

The words you see are an answer, and the answer is to a question, which a certaine Pharisee here made. This Pharisee it should seeme was of the humour of some in our daies whose questioning with their Minister is not so much to learne, as to try what he can doe, and if he bestirre not himselfe the better, to expole him to the scorne and contempt of standers by. A sawcy & malepert kinde of *Questionists*, who having so many *Quarees* for others, haue not one only for themselves, whether the disgrace so wittingly and willingly offered to the Servant, redound to the Master or not. But to returne vnto my Pharisee. He was, saith the Text, *An expounder of the Law*, and setting vpon our Saviour in his own proper element, the law, he thought now to shew himselfe such an one therein as that the world should take notice of him that he was the man that put Iesus to a *Non plus*.

* *Sheep Ram,
pant.*

° Nam pulchrum est digito monstrari, & dicier hic est.

° *Perf. Satyr. 1.*

It is not vnlikely but that he studied the Case long before, and all the *Obs*, and all the *Sols*, that might haue beene made to that purpose. As if so be he had said with himselfe. What? will he saie the *first* Commandement is greatest of all, *Thou shalt haue no other Gods but me*? Why but the *second* is as great as that: *Thou shalt make no graven image*. And as great as is the *second*, is the *third* by all likelihood of *not taking Gods name in vain*. And the *fourth* concerning the *Sabboth* may seeme to be greatest of all: for besides that our memories are specially charged with that Commandement, *Remember thou keep holy the Sabboth day*, how was there one but for gathering thereon a few sticks

° *Num. 15. 36.* even stoned to death by Gods owne *°* expresse commande-

mandement. But what would he say then vnto the *first*, concerning the *honouring of our Parents*, which is the first Commaundement with promise? So likewise of the rest, there being not one amongst them all, but in one respect or other seeming to haue more peculiarly some preheminence about the rest. But whatsoever it was that vrged him to vrge our Saviour in this wise, whether *Haughtines* or *Pride* vpon the talent of learning God had given him, or *Envy* that our Saviour should so much speak of the law as he did;

¶ *Non illi imperium pelagi: saxumq; tridentem,
Sed mihi sorte datum;*

¶ *Virg. Æn. l. 1.*

or else with *Envy* in the Poet indeed,

¶ *Vixq; tenens lachrymas, quia nil lachrimabile cernit.*

¶ *Ovid. Met. l. 2.*

Our Saviours answer here vnto him was a good effect of a bad cause: for had not the Pharisee here been so vicious, we had wanted perhaps this good Instruction of *Epitomizing* thus the ten Commandements, nor haue known the *first* and great Commandement, of *loving God above all*, & how the *second* is like vnto it, of *loving our Neighbours as our selves*. Howbeit before we come to this *Epitomizing* of our Saviours, it will not be amisse to take a view of each one of them in particular, that so having considered them one by one, we may make the true benefit of an *Epitome* indeed, which is not therfore made vs, to saue vs a labour in reading the larger Volumes, (that would proue the bane of true Learning) but when we haue read them over, to call to our mindes what we haue read, and to treasure vp the summe thereof more firmly in our memories.

Two severall places there are in holy writ that contain therein these Commandements at large, *Exodus*, 20. 1. & *Deut.* 5. 6. In the booke of *Exodus* they were first giuen, in *Deuteronomy* they were repeated againe. The reason was for that they being dead to whom the Law was given in Mount Sinai (and of that *Exodus* maketh mention) Moses repeateth the Law againe more particularly in *Deutero-*

nomy.

nowy exhorting and perswading them to obserue & keepe the same. But first of these ten Commandements in generall, then of every of them in particular. *Iesus said to him: thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy mind, and so forth.*

The opinion was wondrous great the Romans had of those Lawes of theirs, which they called the 12 Tables. Tully was so transported with the loue he bare vnto the; that having occasion to entreat of them, *Fremant omnes licet, i saith he, dicam quod sentio, Bibliothecas meberculè omnium Philosophorum, vnus mihi videtur duodecim Tabularum libellus, si quis Legum fontes & capita viderit, & autoritatis pondere, & utilitatis vbertate superare.* Let others take it as they list, I for my part will shew you my opinion, namely that that one little Booke of the twelue Tables (if so be a man would faine see the fountaines of Lawes, whence they spring, and the chiefest heads of all and every of them) seemes to surpass all the Bookes that all the Phylosophers ever wrote, partly in respect of the authoritie which it hath, partly in respect of the profit and vtilitie which it bringeth. Now if so be you would faine knowe what is become of that Booke, wee must returne it with a writ of, *Non est inventus*: It is not indeed to be found, onely some *Fragments* still remaine, which rather shew vnto the world that there was indeed such a Booke, then that the Booke that was, was such. But whatsoever the opinion of that Booke was, & the wordes of Tully how true soever, it was nothing comparable to two Tables the Scripture speakes of, so farre beyond those *Twelue*, as the Sun and Moone beyond the Stars. As Tully spake in their commendation, so S. Austen in the others, *Qua disputationes, i saith he, qua litera quorumlibet Philosophorum, qua leges quarumlibet Civitatum, duobus Preceptis ex quibus Christus dicit totam Legem, Prophetasq; pendere vllomodo sint comparanda? Hic Physica, Ethica, Logica, Politica.* What disputations, saith S^c Austen, what

¹Tully de Orat.
l. 1.

¹Aug. Tom. 2.
Epist. 3. p. 9.

what learning of any Philosophers whatsoever, what Lawes of any Cities are in any wise to be compared to those two Commandements, on which our Saviour saith the whole Law and the Prophets doe hang. In those two are comprised the *Physicks*, the *Ethicks*, *Logicke*, and the *Politicks*. *Physicks*, forasmuch as all the causes of naturall things are in God the Creatour: *Ethicks* for that a good and an honest life is not otherwise framed then whē those things are loved which are to be loved; God & our Neighbour: *Logicke* for that the truth and light of a reasonable soule is God only: *Politicks* for that a city is not governed or kept vnlesse the cheefe good be beloved, that is God himselſe, & in him every of vs loue each other syncerely, & for his sake. I should be very loath to make them equal, for I remember that of ^m Ierom, *Quando minora maioribus coquantur, Inferioris cōparatio superioris iniuria est*: when lesser things are equal to those that are greater, wrong is done vno the better part: and therefore let vs now see the oddes betweene them both. *First* concerning the 12 Tables call we to mind the first maker of them, and it was man, mortall man: the Commandements were first writtē by the ⁿ finger of God himselſe. *Secondly*, consider the scope of them, and it was but to bind the outward man, I meane the outward actions of those men as were subiect to the same: here the inward man is bound too, *But I say vnto you*, saith our Saviour, *that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*. Mat. 5. 29. *Thirdly*, If we consider the extent of those 12 Tables, they were but for one meridiā, & besitting only a popular state: no Nation vnder Heaven, whom these Commandements may not fit. *For why should God*, saith Tertullian, *the maker and governour of this whole world, framer of Man, and Creatour of all the Nations in the world, be thought to giue by Moses a Law to one People, and not be said rather to haue given it to all the world*. *Lastly*, If we consider the perfection of those, we shal find

^m Hieron. adu.
Iovin. l. 1.

ⁿ Exod 32. 16
& 31. 18.

Deut. 9. 10.

o Cur etiam

Deus Vniuersi-

tatis conditor,

mundi totius

gubernator, ho-

minis Pl: sma-

tor, vniuersarū

gentium Sator,

Legem per Moy-

sen uni populo

dedisse credatur

& non omnibus

gentibus attri-

buisse dicatur?

Ter. tul. aduer.

Iudeos. p. 99.

E c

that

• In lege Ada
data, omnia
Præcepta con-
dita recognoscimus, quæ postea
pullulaverunt
data per Moy-
sen. Tertul. adv.
Iudæos.

¶ Vid D. Kaim.
Confer. with M.
Hart. c. 2. Di-
vis. 2 p. 75.

¶ Flatly oppo-
site to holy Scrip-
ture. For house
and Wife; the
two members
that should in
our Adversa-
ries iudgement
make two seve-
rall Command-
ments, are
placed, Deut. 5.
21, Wife and
House, so that
the former mē-
ber Exod. 20, 17
is the latter,
Deut. 5, 21. &
the latter Deut.
5, 21 is the for-
mer Ex. 20, 17.
and so by their
reckoning the 9
Commandments
should be the 10
and the 10 the
9, or indeed we
should not know
which is ninth,
or which is tenth

Vid M. Bunniqs Head corner Stone. l. 1. c. 7. § 4. p. 135.

that at the first there were in all but 10 Tables, afterwards two were added to make them vp iust Twelue: these were but Tenne at first, and so haue continued ever since, admitting in them no alteration of that perfection they first had. True it is, as *¶ Tertullian* observeth they were al of the comprised in that one Precept giuen to Adam, Gen. 2. 17. about the forbidden fruit, and therefore he calls that Law, *Primordialē Legem*, & saith that it was *Quasi matrix omnium Præceptorum Dei*, The first originall law that ever was, & as it were the womb of the ten Commandments, howbeit afterwards whē they were brought forth & once came to be tenne in number; the number afterwards still held, howsoever the Tables that held the were but two.

No controverſie at all then about the number of them, nor of the two Tables that did containe them; a controverſie there is which they are that are in whither Table, & how they are to be divided. Some there are that in respect they are all of them but Tenne, divide them into equall parts, placing five of them in the first Table, and five in the second, so *Iosephus* & *Philo Iudæus*: others make but three in the first Table, and seaven in the second, so *S. Austen*, and *Clemens Alexandrinus* in part, for he maketh three in the first, but then in the second he hath but six: but the most vsuall division is of *Four*e in the first Table, and *Six* in the second, and this is the division of all the Fathers besides. Our *Antipodes* of Rome that so much boast of the *Fathers*, and how they are theirs thicke and threefold, in their Division of the Commandments leaue all the Fathers quite and cleane, and follow *S. Austen* only. Vnder colour of whome they conceale the second Commandment from the People, and omit it in their Prayer Books, as also in their Catechismes, and then to salve the matter least thereby we should haue no more then nine Commandments they cut the 9 Tenth into twaine. But to returne vnto my purpose.

There

There being in the first Table then *Four* Commandements, in the second Table *Six*, they are specified to be these. The *first* of having no other Gods, but the Lord: the *second* of having no Images: the *third* of not taking his name in vaine: the *fourth*, of keeping the Sabbath. And these in the first Table, the reason of the connexion of all which *four*, seemeth this. The *first* teacheth Gods inward worship: the *second* his outward: the *third* the reverent use of both: the *fourth* the principall time when both are to be done. Those six in the second Table are specified to be these. The *first*, is of honouring our Parents: the *second*, of not killing: the *third*, of not committing adultery: the *fourth*, of not stealing: the *fift*, of not bearing false witness: the *six* and last, of not coveting. The reason of this connexion seemeth to be this. In the *first* which is the fifth Commandement, we are taught speciall duties, and those mutuall, as of the Superiour to the Inferiour, and of the Inferiour to the Superiour againe, and that vnder the Precept of *Honouring Father and Mother*. In the other five are contained generall duties, and first because life is the ground of al the rest, therefore in the *first* of them, which is the sixt Commandement, order is taken to preserve that *Thou shalt not kill*. Secondly because as life must be preserved, so we ought to live an honest life, therefore in the *second* of them which is the seaventh Commandement, order is taken for that, *Thou shalt not commit Adulterie*. Thirdly because an honest life must be honestly maintained, & we must content our selues with what God giues vs, be it little, be it much, in the *third* which is the eight Commandement, we haue a precept concerning that, *Thou shalt not steale*. Fourthly for it is not enough to possesse our goods in such good sort, but we must haue a care of our good names too, in the *fourth*, which is the ninth Commandement, we are forbidden *To bear false witnesse*. Lastly, for the heart of Man is the fountaine of all vices, there comming from thence as speakes our Saviour, Mat.

15. 19. *Evill Thoughts, Murthers, Adulteries, & so forth;* and when we see many Pipes and Conduits infected we goe to the Fountaine, for that from thence the infection comes, and we endeavour to take order for that: hence it is that in the *first*, which is the tenth Commandment, we are forbidden the first motions and inticements vnto sin, howsoever the Heart consent not. And thus much of the Commandements in generall, come we now to each particular, and that as briefly as I may, not forgetting that of Nazianzen, that *Excesse of speech is as great an enymie, & as obnoxious to the eare, as superfluitie of meat is to the stomach.* Besides that holding you so long the last time I will now endeavour to make you amends. To come the to the matter in hand. The first Commandement is in these words:

ἰ κβρ θ δ δ
 λόγῳ πολλῷ
 θ ἀκοῇ ὡς
 ἰσχυρὰ ἄλλω
 ἔσθ' ὁμιλῶσι
 Greg. Naz.
 Orat. in Sancti.
 Bap. Orat. 40.
 p. 637.
 Exod. 20. 1.
 Deut. 5. 7.

Then God spake all these words, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.

In which words I note *first* of all two several Prefaces: *Secondly* the Precept it selfe. The *one* of those two Prefaces is that which *Moses* made concerning God: the *other* is that which God made concerning himselfe. That which *Moses* made concerning God is in these words, *Then God spake all these words, saying. Then? when? when the Israelites were come to the wilderness of Sinai, when they were sanctified, and as Moses commanded them, had washed their cloathes, when they were ready on the thirde day & came not at their wiues, when it was earely in the morning, and there were thunders, and lightnings, and a thicke clowd vpon Sinai, and the sound of the Trumpet exceeding lowd. When mount Sinai was all on smoake, because the Lord came downe in fier, & the mount trembled exceedingly, & the sound of the Trumpet blew long,*
 and

Exod. 19. 1
 V. 14.

V. 15.

V. 16.

V. 18.

and waxed lowder and lowder. When^a Moses was^a V. 25.
gone downe from the mount^b least it should haue beene^b Zanch. de Re.
thought to haue beene his voice. In a word, when the sight^c dempt. l. 1. c. 12
that appeared was so terrible; that even Moses himselfe^d p. 214.
said, *Ἐποθε ἡμῶν ὁ θεὸς*, I^e exceedingly feare, & quake. ^c See our New
Then God spake all these words, saying. And indeed if we re-
spect the nature of the Law, full well was all this as Harbin-
gers vnto it. For what doth the law but accuse and terri-
fie, Make vs subiect vnto sin, subiect vnto Death, subiect
to the wrath of God, and when we once are in that plight,
what do we see in the whole world, but *Thunders, & Light-
nings, and Clouds,* and sounds of *Trumpet* as it were lum-
moning vs to Iudgment; *Before vs*, all the world as it were
on a light fire, *Above vs*, an angry Iudge, *About vs*, Sathā
and his Complices, *Beneath vs*, Hell and Damnation, *With
in vs*, a worme of conscience, that howsoever we die, ^d never
dieth. It followeth, *God spake all these words, saying.* ^d Esay. 66. 24.
^e Mark 9. 44. &
^f v. 46. & v. 48.

God in his own person, attended vpon with millions of
glorious Angels; *spake*, in a distinct voice and sound of
words, that the People both heard and vnderstood them.
The People were at that time fixe hundred thousand men,
besides women and children, and well might it be, as ^e Zanch. ubi
chimus obserueth, that God himselfe spake, for what human^f supra.
voice had beene possible to haue pierced even the twen-
tith part of so many severall eares? In this respect it is
thought that *St. Stephen* doth call the *ἡγιασμένα*, ^g *liuely* & ^h *liuely* & ⁱ *liuely* & ^j *liuely* & ^k *liuely* & ^l *liuely* & ^m *liuely* & ⁿ *liuely* & ^o *liuely* & ^p *liuely* & ^q *liuely* & ^r *liuely* & ^s *liuely* & ^t *liuely* & ^u *liuely* & ^v *liuely* & ^w *liuely* & ^x *liuely* & ^y *liuely* & ^z *liuely* & ^{aa} *liuely* & ^{ab} *liuely* & ^{ac} *liuely* & ^{ad} *liuely* & ^{ae} *liuely* & ^{af} *liuely* & ^{ag} *liuely* & ^{ah} *liuely* & ^{ai} *liuely* & ^{aj} *liuely* & ^{ak} *liuely* & ^{al} *liuely* & ^{am} *liuely* & ^{an} *liuely* & ^{ao} *liuely* & ^{ap} *liuely* & ^{aq} *liuely* & ^{ar} *liuely* & ^{as} *liuely* & ^{at} *liuely* & ^{au} *liuely* & ^{av} *liuely* & ^{aw} *liuely* & ^{ax} *liuely* & ^{ay} *liuely* & ^{az} *liuely* & ^{ba} *liuely* & ^{bb} *liuely* & ^{bc} *liuely* & ^{bd} *liuely* & ^{be} *liuely* & ^{bf} *liuely* & ^{bg} *liuely* & ^{bh} *liuely* & ^{bi} *liuely* & ^{bj} *liuely* & ^{bk} *liuely* & ^{bl} *liuely* & ^{bm} *liuely* & ^{bn} *liuely* & ^{bo} *liuely* & ^{bp} *liuely* & ^{bq} *liuely* & ^{br} *liuely* & ^{bs} *liuely* & ^{bt} *liuely* & ^{bu} *liuely* & ^{bv} *liuely* & ^{bw} *liuely* & ^{bx} *liuely* & ^{by} *liuely* & ^{bz} *liuely* & ^{ca} *liuely* & ^{cb} *liuely* & ^{cc} *liuely* & ^{cd} *liuely* & ^{ce} *liuely* & ^{cf} *liuely* & ^{cg} *liuely* & ^{ch} *liuely* & ^{ci} *liuely* & ^{cj} *liuely* & ^{ck} *liuely* & ^{cl} *liuely* & ^{cm} *liuely* & ^{cn} *liuely* & ^{co} *liuely* & ^{cp} *liuely* & ^{cq} *liuely* & ^{cr} *liuely* & ^{cs} *liuely* & ^{ct} *liuely* & ^{cu} *liuely* & ^{cv} *liuely* & ^{cw} *liuely* & ^{cx} *liuely* & ^{cy} *liuely* & ^{cz} *liuely* & ^{da} *liuely* & ^{db} *liuely* & ^{dc} *liuely* & ^{dd} *liuely* & ^{de} *liuely* & ^{df} *liuely* & ^{dg} *liuely* & ^{dh} *liuely* & ^{di} *liuely* & ^{dj} *liuely* & ^{dk} *liuely* & ^{dl} *liuely* & ^{dm} *liuely* & ^{dn} *liuely* & ^{do} *liuely* & ^{dp} *liuely* & ^{dq} *liuely* & ^{dr} *liuely* & ^{ds} *liuely* & ^{dt} *liuely* & ^{du} *liuely* & ^{dv} *liuely* & ^{dw} *liuely* & ^{dx} *liuely* & ^{dy} *liuely* & ^{dz} *liuely* & ^{ea} *liuely* & ^{eb} *liuely* & ^{ec} *liuely* & ^{ed} *liuely* & ^{ee} *liuely* & ^{ef} *liuely* & ^{eg} *liuely* & ^{eh} *liuely* & ^{ei} *liuely* & ^{ej} *liuely* & ^{ek} *liuely* & ^{el} *liuely* & ^{em} *liuely* & ^{en} *liuely* & ^{eo} *liuely* & ^{ep} *liuely* & ^{eq} *liuely* & ^{er} *liuely* & ^{es} *liuely* & ^{et} *liuely* & ^{eu} *liuely* & ^{ev} *liuely* & ^{ew} *liuely* & ^{ex} *liuely* & ^{ey} *liuely* & ^{ez} *liuely* & ^{fa} *liuely* & ^{fb} *liuely* & ^{fc} *liuely* & ^{fd} *liuely* & ^{fe} *liuely* & ^{ff} *liuely* & ^{fg} *liuely* & ^{fh} *liuely* & ^{fi} *liuely* & ^{fj} *liuely* & ^{fk} *liuely* & ^{fl} *liuely* & ^{fm} *liuely* & ^{fn} *liuely* & ^{fo} *liuely* & ^{fp} *liuely* & ^{fq} *liuely* & ^{fr} *liuely* & ^{fs} *liuely* & ^{ft} *liuely* & ^{fu} *liuely* & ^{fv} *liuely* & ^{fw} *liuely* & ^{fx} *liuely* & ^{fy} *liuely* & ^{fz} *liuely* & ^{ga} *liuely* & ^{gb} *liuely* & ^{gc} *liuely* & ^{gd} *liuely* & ^{ge} *liuely* & ^{gf} *liuely* & ^{gg} *liuely* & ^{gh} *liuely* & ^{gi} *liuely* & ^{gj} *liuely* & ^{gk} *liuely* & ^{gl} *liuely* & ^{gm} *liuely* & ^{gn} *liuely* & ^{go} *liuely* & ^{gp} *liuely* & ^{gq} *liuely* & ^{gr} *liuely* & ^{gs} *liuely* & ^{gt} *liuely* & ^{gu} *liuely* & ^{gv} *liuely* & ^{gw} *liuely* & ^{gx} *liuely* & ^{gy} *liuely* & ^{gz} *liuely* & ^{ha} *liuely* & ^{hb} *liuely* & ^{hc} *liuely* & ^{hd} *liuely* & ^{he} *liuely* & ^{hf} *liuely* & ^{hg} *liuely* & ^{hh} *liuely* & ^{hi} *liuely* & ^{hj} *liuely* & ^{hk} *liuely* & ^{hl} *liuely* & ^{hm} *liuely* & ^{hn} *liuely* & ^{ho} *liuely* & ^{hp} *liuely* & ^{hq} *liuely* & ^{hr} *liuely* & ^{hs} *liuely* & ^{ht} *liuely* & ^{hu} *liuely* & ^{hv} *liuely* & ^{hw} *liuely* & ^{hx} *liuely* & ^{hy} *liuely* & ^{hz} *liuely* & ^{ia} *liuely* & ^{ib} *liuely* & ^{ic} *liuely* & ^{id} *liuely* & ^{ie} *liuely* & ^{if} *liuely* & ^{ig} *liuely* & ^{ih} *liuely* & ⁱⁱ *liuely* & ^{ij} *liuely* & ^{ik} *liuely* & ^{il} *liuely* & ^{im} *liuely* & ⁱⁿ *liuely* & ^{io} *liuely* & ^{ip} *liuely* & ^{iq} *liuely* & ^{ir} *liuely* & ^{is} *liuely* & ^{it} *liuely* & ^{iu} *liuely* & ^{iv} *liuely* & ^{iw} *liuely* & ^{ix} *liuely* & ^{iy} *liuely* & ^{iz} *liuely* & ^{ja} *liuely* & ^{jb} *liuely* & ^{jc} *liuely* & ^{jd} *liuely* & ^{je} *liuely* & ^{jf} *liuely* & ^{jj} *liuely* & ^{jk} *liuely* & ^{jl} *liuely* & ^{jm} *liuely* & ^{jn} *liuely* & ^{jo} *liuely* & ^{jp} *liuely* & ^{jq} *liuely* & ^{jr} *liuely* & ^{js} *liuely* & ^{jt} *liuely* & ^{ju} *liuely* & ^{jv} *liuely* & ^{jw} *liuely* & ^{jx} *liuely* & ^{jy} *liuely* & ^{jz} *liuely* & ^{ka} *liuely* & ^{kb} *liuely* & ^{kc} *liuely* & ^{kd} *liuely* & ^{ke} *liuely* & ^{kf} *liuely* & ^{kg} *liuely* & ^{kh} *liuely* & ^{ki} *liuely* & ^{kj} *liuely* & ^{kk} *liuely* & ^{kl} *liuely* & ^{km} *liuely* & ^{kn} *liuely* & ^{ko} *liuely* & ^{kp} *liuely* & ^{kq} *liuely* & ^{kr} *liuely* & ^{ks} *liuely* & ^{kt} *liuely* & ^{ku} *liuely* & ^{kv} *liuely* & ^{kx} *liuely* & ^{ky} *liuely* & ^{kz} *liuely* & ^{la} *liuely* & ^{lb} *liuely* & ^{lc} *liuely* & ^{ld} *liuely* & ^{le} *liuely* & ^{lf} *liuely* & ^{lg} *liuely* & ^{lh} *liuely* & ^{li} *liuely* & ^{lj} *liuely* & ^{lk} *liuely* & ^{ll} *liuely* & ^{lm} *liuely* & ^{ln} *liuely* & ^{lo} *liuely* & ^{lp} *liuely* & ^{lq} *liuely* & ^{lr} *liuely* & ^{ls} *liuely* & ^{lt} *liuely* & ^{lu} *liuely* & ^{lv} *liuely* & ^{lw} *liuely* & ^{lx} *liuely* & ^{ly} *liuely* & ^{lz} *liuely* & ^{ma} *liuely* & ^{mb} *liuely* & ^{mc} *liuely* & ^{md} *liuely* & ^{me} *liuely* & ^{mf} *liuely* & ^{mg} *liuely* & ^{mh} *liuely* & ^{mi} *liuely* & ^{mj} *liuely* & ^{mk} *liuely* & ^{ml} *liuely* & ^{mm} *liuely* & ^{mn} *liuely* & ^{mo} *liuely* & ^{mp} *liuely* & ^{mq} *liuely* & ^{mr} *liuely* & ^{ms} *liuely* & ^{mt} *liuely* & ^{mu} *liuely* & ^{mv} *liuely* & ^{mw} *liuely* & ^{mx} *liuely* & ^{my} *liuely* & ^{mz} *liuely* & ^{na} *liuely* & ^{nb} *liuely* & ^{nc} *liuely* & nd *liuely* & ^{ne} *liuely* & ^{nf} *liuely* & ^{ng} *liuely* & ^{nh} *liuely* & ⁿⁱ *liuely* & ^{nj} *liuely* & ^{nk} *liuely* & ^{nl} *liuely* & ^{nm} *liuely* & ⁿⁿ *liuely* & ^{no} *liuely* & ^{np} *liuely* & ^{nq} *liuely* & ^{nr} *liuely* & ^{ns} *liuely* & ^{nt} *liuely* & ^{nu} *liuely* & ^{nv} *liuely* & ^{nw} *liuely* & ^{nx} *liuely* & ^{ny} *liuely* & ^{nz} *liuely* & ^{oa} *liuely* & ^{ob} *liuely* & ^{oc} *liuely* & ^{od} *liuely* & ^{oe} *liuely* & ^{of} *liuely* & ^{og} *liuely* & ^{oh} *liuely* & ^{oi} *liuely* & ^{oj} *liuely* & ^{ok} *liuely* & ^{ol} *liuely* & ^{om} *liuely* & ^{on} *liuely* & ^{oo} *liuely* & ^{op} *liuely* & ^{oq} *liuely* & ^{or} *liuely* & ^{os} *liuely* & ^{ot} *liuely* & ^{ou} *liuely* & ^{ov} *liuely* & ^{ow} *liuely* & ^{ox} *liuely* & ^{oy} *liuely* & ^{oz} *liuely* & ^{pa} *liuely* & ^{pb} *liuely* & ^{pc} *liuely* & ^{pd} *liuely* & ^{pe} *liuely* & ^{pf} *liuely* & ^{pg} *liuely* & ^{ph} *liuely* & ^{pi} *liuely* & ^{pj} *liuely* & ^{pk} *liuely* & ^{pl} *liuely* & ^{pm} *liuely* & ^{pn} *liuely* & ^{po} *liuely* & ^{pp} *liuely* & ^{pq} *liuely* & ^{pr} *liuely* & ^{ps} *liuely* & ^{pt} *liuely* & ^{pu} *liuely* & ^{pv} *liuely* & ^{pw} *liuely* & ^{px} *liuely* & ^{py} *liuely* & ^{pz} *liuely* & ^{qa} *liuely* & ^{qb} *liuely* & ^{qc} *liuely* & ^{qd} *liuely* & ^{qe} *liuely* & ^{qf} *liuely* & ^{qg} *liuely* & ^{qh} *liuely* & ^{qi} *liuely* & ^{qj} *liuely* & ^{qk} *liuely* & ^{ql} *liuely* & ^{qm} *liuely* & ^{qn} *liuely* & ^{qo} *liuely* & ^{qp} *liuely* & ^{qq} *liuely* & ^{qr} *liuely* & ^{qs} *liuely* & ^{qt} *liuely* & ^{qu} *liuely* & ^{qv} *liuely* & ^{qw} *liuely* & ^{qx} *liuely* & ^{qy} *liuely* & ^{qz} *liuely* & ^{ra} *liuely* & ^{rb} *liuely* & ^{rc} *liuely* & rd *liuely* & ^{re} *liuely* & ^{rf} *liuely* & ^{rg} *liuely* & ^{rh} *liuely* & ^{ri} *liuely* & ^{rj} *liuely* & ^{rk} *liuely* & ^{rl} *liuely* & ^{rm} *liuely* & ^{rn} *liuely* & ^{ro} *liuely* & ^{rp} *liuely* & ^{rq} *liuely* & ^{rr} *liuely* & ^{rs} *liuely* & ^{rt} *liuely* & ^{ru} *liuely* & ^{rv} *liuely* & ^{rw} *liuely* & ^{rx} *liuely* & ^{ry} *liuely* & ^{rz} *liuely* & ^{sa} *liuely* & ^{sb} *liuely* & ^{sc} *liuely* & ^{sd} *liuely* & ^{se} *liuely* & ^{sf} *liuely* & ^{sg} *liuely* & ^{sh} *liuely* & ^{si} *liuely* & ^{sj} *liuely* & ^{sk} *liuely* & ^{sl} *liuely* & sm *liuely* & ^{sn} *liuely* & ^{so} *liuely* & ^{sp} *liuely* & ^{sq} *liuely* & ^{sr} *liuely* & ^{ss} *liuely* & st *liuely* & ^{su} *liuely* & ^{sv} *liuely* & ^{sw} *liuely* & ^{sx} *liuely* & ^{sy} *liuely* & ^{sz} *liuely* & ^{ta} *liuely* & ^{tb} *liuely* & ^{tc} *liuely* & ^{td} *liuely* & ^{te} *liuely* & ^{tf} *liuely* & ^{tg} *liuely* & th *liuely* & ^{ti} *liuely* & ^{tj} *liuely* & ^{tk} *liuely* & ^{tl} *liuely* & tm *liuely* & ^{tn} *liuely* & ^{to} *liuely* & ^{tp} *liuely* & ^{tq} *liuely* & ^{tr} *liuely* & ^{ts} *liuely* & ^{tt} *liuely* & ^{tu} *liuely* & ^{tv} *liuely* & ^{tw} *liuely* & ^{tx} *liuely* & ^{ty} *liuely* & ^{tz} *liuely* & ^{ua} *liuely* & ^{ub} *liuely* & ^{uc} *liuely* & ^{ud} *liuely* & ^{ue} *liuely* & ^{uf} *liuely* & ^{ug} *liuely* & ^{uh} *liuely* & ^{ui} *liuely* & ^{uj} *liuely* & ^{uk} *liuely* & ^{ul} *liuely* & ^{um} *liuely* & ^{un} *liuely* & ^{uo} *liuely* & ^{up} *liuely* & ^{uq} *liuely* & ^{ur} *liuely* & ^{us} *liuely* & ^{ut} *liuely* & ^{uu} *liuely* & ^{uv} *liuely* & ^{uw} *liuely* & ^{ux} *liuely* & ^{uy} *liuely* & ^{uz} *liuely* & ^{va} *liuely* & ^{vb} *liuely* & ^{vc} *liuely* & ^{vd} *liuely* & ^{ve} *liuely* & ^{vf} *liuely* & ^{vg} *liuely* & ^{vh} *liuely* & ^{vi} *liuely* & ^{vj} *liuely* & ^{vk} *liuely* & ^{vl} *liuely* & ^{vm} *liuely* & ^{vn} *liuely* & ^{vo} *liuely* & ^{vp} *liuely* & ^{vq} *liuely* & ^{vr} *liuely* & ^{vs} *liuely* & ^{vt} *liuely* & ^{vu} *liuely* & ^{vv} *liuely* & ^{vw} *liuely* & ^{vx} *liuely* & ^{vy} *liuely* & ^{vz} *liuely* & ^{wa} *liuely* & ^{wb} *liuely* & ^{wc} *liuely* & ^{wd} *liuely* & ^{we} *liuely* & ^{wf} *liuely* & ^{wg} *liuely* & ^{wh} *liuely* & ^{wi} *liuely* & ^{wj} *liuely* & ^{wk} *liuely* & ^{wl} *liuely* & ^{wm} *liuely* & ^{wn} *liuely* & ^{wo} *liuely* & ^{wp} *liuely* & ^{wq} *liuely* & ^{wr} *liuely* & ^{ws} *liuely* & ^{wt} *liuely* & ^{wu} *liuely* & ^{wv} *liuely* & ^{wx} *liuely* & ^{wy} *liuely* & ^{wz} *liuely* & ^{xa} *liuely* & ^{xb} *liuely* & ^{xc} *liuely* & ^{xd} *liuely* & ^{xe} *liuely* & ^{xf} *liuely* & ^{xg} *liuely* & ^{xh} *liuely* & ^{xi} *liuely* & ^{xj} *liuely* & ^{xk} *liuely* & ^{xl} *liuely* & ^{xm} *liuely* & ^{xn} *liuely* & ^{xo} *liuely* & ^{xp} *liuely* & ^{xq} *liuely* & ^{xr} *liuely* & ^{xs} *liuely* & ^{xt} *liuely* & ^{xu} *liuely* & ^{xv} *liuely* & ^{xw} *liuely* & ^{xx} *liuely* & ^{xy} *liuely* & ^{xz} *liuely* & ^{ya} *liuely* & ^{yb} *liuely* & ^{yc}

the second from a peculiar benefit, and a principall favour done vnto them, which hath brought thee out of the land of Egypt, out of the house of bondage. Concerning his Essence, and Greatnesse, and Goodnesse, the words are in the Originall *Iehova Eloheka*. Of the former namely *Iehova* I haue spoken^b before, a word or two of the latter, *Elohim*.

^a *Elohim est nomen potentiae, et fortitudinis, magnarumq; virium, eoq; optime conuenit Deo, et quidem soli, proprie.* Zanch. de Div. Attrib. l. 1. c. 12. p. 33.
^b *Zanc. 1b. p. 34.*
^m *Nunquam dixit in sacris literis se esse unum Elohim, sicut semper ait se esse Iehovam unum.* Zanch. de Redempt. l. 1. c. 12. p. 215.
ⁿ *Virg. Aen. l. 1.*
 --- *longa est iniuria, longa Ambages: sed summa sequar fastigia rerum.*

The second argument taken from that peculiar benefit of his done vnto them, was concerning the land of Egypt out of which he brought them, when as they had beene in bondage there the space of 400 yeeres.

^a *Virg. Aen. l. 1.*

So it was that *Ioseph* the sonne of *Iacob* after diuerse and sundry afflictions came in Egypt to great^o honor. Where being a great dearth and in al the Countries round about, and especially in Canaan, where *Iosephs* Father and Brethren lived, he sent for them & their families to sojourne with him in Egypt some threescore and fiftene soules. It
 plea-

pleased the Lord afterwarde in tract of time to multiplie them exceedingly, in so much that they grew to many thousands. Which the kings of Egypt that came after perceiving, and how obnoxious it would be unto them to haue such a People in their bosome, and to growe vp still amongst them, they endeavoured to keepe them vnder, and set Taske-masters over them, afterwarde they tooke order to ¹slay all their male children.

In time of this massacre was *Moses* borne, & not only escaped miraculously, but as miraculously was he ²brought vp vnder the nose of one of those Tyrants. From whom at length flying vpon occasion of a murder he had committed vpon one of his Subjects in behalfe of one of his Brethren, after some forty yeeres after that, he returned to Egypt againe with a message from the Lord concerning the deliverance of his People. *Pharaoh* was loath to heare on that eare, but afterwards when he saw so many miracles wrought concerning ^aBloud, and ^xFrogs, and ^yLyce, and ^zFlies, and ^aMoraine, and ^bBlisters, and ^cThunder, and ^dGriashoppers, and ^eDarknesse, and ^flosse even of his owne *First-borne*, then lo he granted leaue, who yet afterwards repenting himselfe, and pursuing them with all his People hoping to haue recovered them, and to haue had them in the slavery he had them before, he vtterly & perished in the Sea, as he was pursuing them amaine. And this was the house of Bondage here spokē of in this place, from which the Lord having thus delivered them by meanes of so many strange miracles, no mervaille though he vse it as a special argument in this place, why he on his part might giue them a Law, and they on their parts were bound to keepe it. So that this his benefit and favour to them is here remēbred in this place, *partly* for it was a late benefit, the sweetnes whereof was yet in their mouthes: *partly* for it was so great a benefit, and to be remembred of all posterity: *partly* for it was a type of the deliverance of all the Elect from the Egypt of this world. In all and every of these

¹Exod. 1. 18.²Exod. 1. 22.³Exod. 2. 10.⁴Exod. 5. 1.⁵Exod. 7. 1.^x8. 6.^y8. 16.^z8. 24.^a9. 3.^b9. 10.^c9. 23.^d10. 13.^e10. 22.^f12. 29.^gExod. 14. 28.

^a Zach de Re- respects it^a agreed to the Children of Israel; in this last
 dempt. l. i. c. 12 respect it agrees to Christians, who are now theⁱ Israel of
 p. 217 Col. 1. God. For if so be the Lord himselfe¹ said, *The daies come;*
² Gal. 6. 16. *that it shall no more be said, The Lord liveth, which brought*
³ Jer. 16. 14. *up the childre of Israel out of the land of Egypt, but, the Lord*
^m Mat. 8. 1. *liveth, that brought up the children of Israel from the land of*
the North, &c: how much more may it well be^m said, *Vi-*
vit Dominus, The Lord liveth, that shall bring all and eve-
 ry of vs from East and West, North and South, to sit with
 Abraham, and Isaac, and Iacob in the kingdome of heaven.
 But I come to the Precept it selfe, *Thou shalt haue no other*
Gods before me.

First whereas it is here said, *Thou shalt haue no other*
Gods; the truth is there is no other God besides to be had.
^a Psal 18. 31. For *who is God,*^a saith the Psalmist, *but the Lord ? or who*
hath any strength except our God? So likewise the Prophet
 Esay, *I am the Lord, and there is no other,* Esay. 45. 5. and a-
 gaine, *I am the Lord, and there is no other,* Esay. 45. 18, and
 yet againe the third time, *I am God, and there is no other,*
 Esay. 45. 22. Howbeit seeing mans nature is such as that
 he will frame to himselfe other Gods, partly in opinion,
 partly in practise, hence it is that here it is said, *Thou shalt*
haue no other. So that the Emphasis is in *Thou:* *Thou,* whe-
 ther thou art an Israelite, or *Thou,* whether a Christian,
 Thou shalt haue no other Gods. *Though there be,*^o saith
^o 1. Cor. 8. 5. the Apostle S. Paule, *that are called Gods, whether in Hea-*
ven, or in Earth, (as there be many Gods, and many Lords)
yet vnto vs there is but one God, which is the Father of whom
are all things, and we in him : and one Lord Iesus Christ, by
whom are all things and we by him. Secondly where he saith
Before me, or as it is in Deuteronomy, Deut. 5. 7, *Before*
^p Calvin Inst. *my face, Iudignitatem auget,* P saith Calvin, it shewes the
 4. 2. c. 8. §. 16. augmentation of the haynousnesse of the crime, if so be
 we beake vs to other Gods, like as if an vnchast woman,
 saith he, by bringing in an adulterer openly before her
 Husbands eyes, should the more vex his mind. That of
 Af-

Affirmus is famous concerning *Haman*, who when he was faine vpon the bed whereon *Ester* laye; what *A* saith the king, will he force the *Queen* also before *me* in the house? and then was there no way with him but one; So the Lord here in this place the more to fray vs from falling fro him, giues vs warning that we can doe nothing in that kinde, but that he himselfe is a witnesse of it. *Ha* that planted the eare; saith the Psalmist, shall he not heare? or he that made the eye, shall he not see? *Quantus cunctis tenebris factus inuis* superstitio eris; *Deus lumen est*; saith *Tertullian*. Tels that in effect which *David* saith, *If I say, Peradventure the darknesse shall cover me: then shall my night be turned to day. Yea the darknesse is no darknesse with thee: but the night is as cleere as the day: the darknesse and light to thee are both alike.*

I might seeme to haue sufficiently entreated of this Commandement considering the breuity I haue proposed to my selfe, howbeit there is one thing yet that I must necessarily tel you of; before I part from it, and it serueth not onely for this Commandement, but for all the other that follow after. It is a ruled case, That all the Commandements if they be Negative, then by way of Synecdoche they comprehend in them an Affirmatiue too; if so be they be Affirmatiue, then by the selfe same figure they comprehend a Negative too. This being then a negative Precept, and comprehending in it an affirmatiue, the affirmatiue therein comprehended is this: *We ought to retaine the Lord, as our owne God.* Not as Masters retaine their Seruants to haue or to discard as it falls out many times at their pleasure, and as *Tertullian* writes merrily of the Heathens, *Nisi deus placuerit Deus non erit. Homo iam Deus proprius debet.* While the God please Man the better, he shall be God to longer Man must now be friendly and favorable to God. Nowe thus that perpetually we haue him as our owne, not giuing away elsewhere what is proper and peccoliar to him. Nowe the thing we owe to God, though

7 Calvin Instit. they be indeed innumerable, yet as Calvin wel obserues
 L3 c.8. § 16. may be reduced to foure heads, *Adoration, Affiance, In-
 uocation, and Greeting of Thanks.* But I come to the second
 8 Exod. 20. 4. Commandement.
 Deut. 5.8.

*Thou shalt make thee no graven Image, neither any
 similitude of things that are in heauen above, nei-
 ther that are the in earth beneath, nor that are in
 the waters vnder the earth. Thou shalt not bow
 downe to the, neither serue them, for I am the Lord
 thy God a iealous God, visiting the iniquitie of the
 Fathers vpon the Childre, vpon the third generatio,
 and vpon the fourth of them that hate me: & Shew-
 ing mercy vnto thousands to them that loue me &
 keepe my Commandements.*

There are in this second Commandement three espe-
 ciall and principal parts. *First*, the Precept it selfe: *Second-
 ly* a menacing of those that worship him otherwise the he
 will: *Thirdly*, a promise vnto such as worship him aright.
 The Precept consisteth of two points: *First*, that Images
 should in no wise be made, namely to worship God with-
 all: *Secondly*, they should not be adored, or served by vs.

Concerning the former point of Images not to be
 made, I therefore adde, *to worship God withall*, for that
 Sanders in his Treatise of *worshipping of Images*, hath a
 whole Chapter, the contents whereof is, *That the word of
 God forbiddeth not generally the making of all kinde of Im-
 ages*, and in what sense Images are forbidden to be made:
 wherevnto you shall haue the Answer of that worthy He-
 flor of ours D. Fulke. *That the word of God*, saith he, *for-
 biddeth not the making of all Images generally, it is a matter
 out of Controversie with vs, although the Iewes and Mabo-
 nitists thinke the contrary. But seeing making of Images is*

• M. D. Fulkes
 Confut. of Sand.
 Treatise of the
 worship of ima-
 ges. p. 596.

by the second Commandement expressly forbiddē, we may cleerly perceiue, what Images are forbidden to be made, if we consider that this is a Precept of the first Table, which concerneth Religion. Therefore by it we are forbidden to make our selues any manner of Images for any use of Religion. Now that Images ought not to be made to worshippe God withall, we haue diuers and sundry Scriptures, as Deut. 4. 15. Esay, 40. 18. Act. 17. 29. Rom. 1. 23. I spare to cite the wordes, you may turne vnto them at your leasure.

The second point relyeth on that which hath beene said concerning the former, for if Images may not be made to any use of Religion, much lesse may they be worshipped. But of Images I haue spoken^b before, only now let me briefly shew that there is in truth no difference between an Image and an Idoll, if so be the Image be once worshipped. First, *Idolum* by their own Vulgar is^c called *Simulachrum*, and *Simulachrum* signifies as much as *Imago*, an Image. So Tully, *Statue & Imagines*,^d saith he, *non animorū simulachra sunt, sed corporum*, So^e *Arnobius*, as you haue heard before, *Quod simulachrum Deo fingam, cum si recte existimes, sit Dei homo ipse simulachrum*. Of this, see more in M. D. Fulke^f *Defence of the Translation of our Bibles*. Secondly, they are both borrowed, the one frō the Greeke, the other from the Latine, and therefore in their own Dialect signifying both of the one thing, it is probable that even in the English tongue they may be both of them so applied. Thirdly, you shall find it in s old english, that the first woe that ever came to the Children of Israel after that they were comen out of Egypt was for the worshipping of an Image. Fourthly, & lastly, Bellarmine himselfe brings nothing to the contrary, but that oftentimes the name of an Idoll is attributed to true Images, whereof see more in D.

^b Lect. 8. in Artic. 22. p. 181.

^c Vulg. Exod.

34. 15. Levit.

26. 30. Num.

23. 21. where it

bring in the Vul

gar, Non est

Idolum in Iac

cob nec vide-

tur Simula-

chrum in Is-

rael. The Do-

may Bible set

forth 1609.

translateth thus

There is no I-

doll in Iacob,

neither is

there simula-

chre to bee

seene in Isa-

el. Ha, ba, be.

I pray you re-

member the

verse before, p.

108. Spectatū

admissi, &c.

My freinds

were you admitted to this sight, Could you refrain? would you not lau, h outright?

^a Tull. pro Archia Poeta. ^b Arab. cont. Gent. l. 8. ^c D. F. n. Defence against Martin Discovery, c. 1. n. 5. p. 7, 8, 9. ^d An old manuscript in my own keeping. The beginning whereof is, In the name of the Father. ^e &c. Some call it Christianorum Speculum.

h^d Rayn. de
Rom. Eccles. 1.
dololat. l. 2. c. 3.

p. 361 Besides
that our Adver-
saries themselves
use the word

Images in
their Downy
Bib'e vpon Nub.

31. 16. in mar-
gin: Images of
Beelphégor.

And ibid. l. 1.
trigeme. wth l.
dols. Downy
Bible p. 386.

Edit. 1609.
Lect. 4. p. 75.
Zanch. de Re-
dem. l. 1. c. 14.

p. 338. Col. 2.
Lect. 4. p. 64.
c. 72.

Exod. 20. 7.
Deut. 5. 11.

Deut. 5. 11.

Deut. 5. 11.

Deut. 5. 11.

Deut. 5. 11.

Deut. 5. 11.

Raynolds in his^h Booke de Idololatria. And thus much of
the first part namely of the Precept.

Concerning the Menacing of those that worship him
otherwise then he would; which he calleth here, *Aban-*
ding of him, he shewes that he is a *Jealous God*, and how he
Visits the iniquitie of the Fathers upon the Children; upon
their blood and fouling generation, but of this haue I spoken
heretofore; only for the word *Jealous* here let me obferue
that *Jealousy*, as¹ Zanchius tels vs, is first an affectio of a Lo-
uer who cannot indure any Rival. Secondly that affection
of his wherby he is so moued for wrongs offered him as
that he cannot but be reuenged. They are *Solomon's* on
wordes, *Jealousie is the rage of a man*. *When thou wilt be*
spare in the day of vengeance; Prov. 6. 34. Now both these
significations, saith Zanchius, agree to the Lord our God.
First God, he is the Husband of the Church; and will be
worshipped by her only; and as by the Church in general;
so by every member of it in particular. Secondly, we see the
punishment here, as also the promise vnto such as worship
him aright, but of both these I haue spoken^m before, and
therefore come I to the third^m Commandment.

*Thou shalt not take the name of the Lord thy God
in vaine: for the Lord will not hold him guiltlesse,
that taketh his name in vaine.*

As in the former; so in this there is a Precept, and a me-
nacing to. The Precept is in these words: *Thou shalt not
take the name of the Lord thy God in vaine*: the menacing in
these for *the Lord wil not hold him guiltlesse*. In the Precept
I obserue first what the Name of Lord is, *strongly*, what it
is to take that Name in vaine. We shall be too too scant in
our measure if intreating now of the Name of God we af-
ford him no other name then we haue given him^o hereto-
fore. You may remember what those Names were, but
they are not the only Names here intimated in this place.

Here

Here then is meant by the Name of God not only his Titles and Properties, but his Ordinances, his works, and his whole outward worship whereby God is made known unto us, as men are by their names. Now by *Inuocare* here in this place is meant, all abuse of them; the while is done two waies, or in our workes, or in our words. Our workes, as when the Name of God is blasphemed among the Gentiles (for so we liue sinning with our Grubbers, and our Adversaries the Papists) vt brought vs, *Reb. vi. 24.* Our Words, as when we talke, of God, as also of his Word, irreverently and unworthily, without any devotion in the world nor life which on every light occasion is a perfect period past, but our maunched hearts hath a volley of oathes in triumph of what is spoken as I will best shew hereafter.

Quidquid sceleris iniquitas aut our dextera *Prov. 10. 24.*
aut in Aperturâ enseris condita *Prov. 10. 25.*

And indeed such oaths are Swords, nay worse the Swords, and that to a mans owne sorrow, *et si inardis in ardore* *Ps. 119. 140.*
deeps, saith *S. Chrysostom*, *et the man is in the same* *Ps. 119. 140.*
neither doth it give so deadly a blow. And as one saith he, that hath the halter about his necke, & is going out of the gates of the City to be executed, is as a dead man already, even before he come to the place of execution, in such a case saith *S. Chrysostom*, is the Swearer, as if he had said, he hath his death wound about him; *Wound about his necke* *Ps. 119. 140.*

And -- Hæret laquei lothialis inundo *Ps. 119. 140.*
 well he may hold out for a space, but it is not likely to be long, *What is your life?* saith *S. James*, *It is even a vapour* *1. Pet. 1. 4.*
that appeareth for a little time, and afterward vanisheth away. Of all Sinnes this is a Sinne that doth most impeach our reputation. For Oathes are ordained where need is, that Truth should not perish, & Debates should be at an end. So the Apostle to the Hebrews, *An oath for confirmation* saith he, *is among men an end of all strife*. But he that sweares at every word, declareth plainly that no credit is to be given to any of his words, and therefore he sines to

Phar. Epod. Od. 7.

q. Ous duto xal q. Elog, as dpxu quos x. utos dvas q. ma xapa, as dpxu man. S. Chrys. ad Pop. Antioch. Hom. 15.

Virg. Aeneid. lib. 4. s. lam. 4. 14.

Heb. 6. 16.

every word an Oath as a Surety of the truth thereof. Like as if a man would offer a great Substantiall Surety when he would borrow but a Penny doth he not plainly shew to him of whom he would borrow it, that he is of small credit himselfe that would for so small a matter offer so great a Surety? But what doe I speak of credit with men, you see what followeth here in this place concerning the menacing, *The Lord will not hold him guiltlesse, that taketh his name in vaine.* You see the arrow stickes in him still.

*Virg. Aeneid.
lib. 7.*

Attagmulta *Perq, vterumfinitu, perq, ilia venit arundo.*
Now if the Lord will not hold him guiltlesse, he hath fearfully the benefit of that Superscription to be set upon his dore, which infected Houses have in a well governed City, *Lord have mercy upon us.* They were the Lords owne words to the Prophet Zachary, who when he said vnto him, *but soft shew?* And he answered, *I see a flying booke: the length thereof is twenye cubites, and the breadth is thereof ten cubites.* This saith the Lord is the curse that goeth forth over the whole earth: for every one that stealeth shall be cut off, as well on this side as on that: and every one that sweareth shall be cut off, as well on this side as on that. In any wise we that are Schollers let us beware of this Booke, of all the Bookes in the world let not this be the Schollers Booke. Were I to speake now to *Tradesmen* I would wish them they would not make it their *Shop booke* neither, but I come to the fourth Commandement.

*7 Exod. 20.8.
Deut. 5.12.*

Remember the Sabbath day to keepe it holy. Sixe daies shalte thou labour and doe all thy worke. But the seaventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou nor thy Son, nor thy Daughter, thy man servant, nor thy Asse, nor thy Beest, nor thy Stranger that is within thy gates. For in sixe daies the Lord made the Heavens
and

and the Earth, the Sea and all that in them is, and
rested the seventh day: therefore the Lord blessed
the Sabbath day, and hallowed it.

Betweene which Commandement & the former three
that went before, we may obserue three speciall^a differen-
ces. *First* they were Negative only, this Negative in part,
in part Affirmative. *Secondly*, in the former, there he shew-
ed vs not his owne example, here he doth. *Thirdly*, in the
former three, there was no such note of special remembrance,
in this, there is. All to intimate vnto vs that God had a spe-
cial liking to this Commandement, & therefore so careful-
lie chargeth vs with it. But I come to the Precept it selfe
wherein I obserue foure points. *First* the explicatio of this
word Sabbath: *Secondly*, what it is to keepe it holy, *Remem-
ber the Sabbath day to keepe it holy*. *Thirdly*, the Parties
concerning whom this Commandement is given, the Ma-
ster himselfe and Mistresse, Sonne and Daughter, man Ser-
uant, and maid Servant, Beast, & Stranger. *Fourthly*, Gods
owne example of sanctifying the same. For in sixe daies the
Lord made the Heaven, and the Earth, &c. Concerning the
explication of this word Sabbath, it is an Hebrew word,
and signifieth Rest. And, sometimes is it taken by the waie
of Synecdoche for a whole weeke, as Luk. 24. 1. *τὴν πρώτην
τῆς σαββάτου*, The first day of the weeke, and Luk. 18. 12, *Νο-
στὸς δὲ τῆς σαββάτου*, I fast twice in the weeke, but here in this
place it signifies a day of rest, appointed to be kept holy to
the Lord, and to be spent in his service. This among the
Iewes was the seaventh day being reckned from the Cre-
ation: we^a Christians make it the next vnto it in remem-
brance of our Saviours Resurrection. And this observatio
of the Lords Day hath testimony of holy Scripture, as 1.
Cor. 16. 2. Act. 20. 7. Revel. 1. 10. See more hereof in D.
Fulkes *Answer to the Rhemists Testament*, vpon this last
quotation of the Apocalyps. Concerning the second point
of keeping it holy, it is to apply it to such vses as it was or-

^a Vid. Zanch. de
Redempt. l. 1. c.
19. p. 594. col. 2.

^a Whereof
comes ELISA-
BETH Requier
Des, of El and
Sabbath, Vid.
Barthol. Sche-
rei Itinerar.
num. 1075.

^a That of 7
daies, one, is
to be conse-
crated to the
Lord, that is
moral & per-
petuall: but
that this one
day was the 7,
that was cer-
emoniall and
therefore ab-
rogated by
Vid. Zanch. de
Redempt. l. 1. c.
19. p. 593. col. 2.

dained for at first, namely to rest from our weekly labours
all that day, and to give our selves wholly to the Service of
God. And yet allow we to be done three kinds of works,
Opera pietatis, The works of Piety, *Opera Charitatis*, The
Workes of Charity, and *Opera Necessitatis*, The Workes
of Necessity. Of these three you may see more in *M. D.
Willers* Synopsi. I am perswaded I may yet go a little far-
ther, even as he doth. Namely that whereas some are vicer-
ty against any Recreation at all on that day, I feare me they
are as farre out in one extreame, as the Profaners of the
Sabboth are in an other. To recreate our selves so far forth
as we may be the fitter for divine exercises, that we are to
performe at Church whether at Morning or Evening
Prayer, or hearing of Sermons if there be any as no where
forbidden by the word. And I am perswaded no one thing
hath caused the People to be so farre out of square from
keeping the Sabboth as they should, as the vnreasonable
exactions of such who will permit the no refreshings. But
I come to a worse *Tenet*. In regard it is here said, *Six dies
shall thou labour, and doe all thy worke*, there are that are of
opinio that we should haue no *Holy daies* at all, & which
is worse then opinio, you shall haue them put in prac-
tise. I would it were not in this Ciuie, which by reason of
somuch *Preaching & Preachers* on the one side, & so ma-
ny kindes of *Magistrates* and *Governours* on the other,
should be an example to all other that hath much fewer
of both sorts. But I come not to complaine. What *Zan-
chius* hath said of our *Holy Daies* I haue told you else-
where, namely how they are comprehended in this fourth
Precept vnder the name of the *Sabboth*. They are his very
words, *Quatenus Preceptum hoc ad nos quoq; pertinet,
quia ex parte morale ac naturale est, concludimus nobis qua-
q; mandari, ut nostros dies festos sanctificemus*. So far forth
as this fourth Precept belongs to vs Christians, in regard
it is partly moral and natural, we conclude, that we there-
in are commaunded to sanctifie our *Holy Daies*, which
though

*David Pe-
risoni, The
9. generall
Cont. qu. 8. p.
430. Edit. 1610*

*David Pe-
risoni, The
9. generall
Cont. qu. 8. p.
430. Edit. 1610*

though they happē to vs at other times, then did the Jew-
ish Sabbath and their Feasts, *nomine tamen Sabbathi, no-
bis significatur, quod in nostris Festis debeamus & nos Sab-
bathizari, hoc est, quiescere ab illis operibus à quibus & Iudai
quiescere inbebantur*: yet is it signified vnto vs in the name
of the Sabbath here, that we in our *Holy Daies* ought to
rest from those workes from which the Iewes were com-
manded to rest. As for that it is here said, *Six daies shalt
thou labour, and doe all thy works*: this, ^e saith a worthy Pre-
late of our Church, is no Commandement, but a significati-
on, that so many daies they might labour. See more in that
worthy Prelate, as also in ^f Zanchius.

As touching the Parties concerning whom this Com-
mandement is given, it is in effect that which Ioshua once
^s said, *I, and my house, will serue the Lord. Adigere quisq̃
Paterfamiliās potest, i*saith Zanchius, *& debet suos domesti-
cos ad externum cultum*. The Master of a Familie (and con-
sequently the Magistrate too, for he also is vnderstood,
saith ^s Zanchius) may and must compel those of his hous-
hold to the outward performance hereof. Besides that he
taketh care even for ^h Oxen here, and teacheth vs to be
those righteous men that ⁱ regard the life of their beast.

But his own example is that which ought to mooue vs
nothing more. We to prophane that which God himselfe
hath sanctified? we to dare to work on that day, on which,
for gathering a few sticks an Israelite was ^l stoned to death
by Gods own determinatiō? nay to worke on that day on
which the Lord himselfe would not worke? no nor raine
so much as ^m Manna on it? What? is not God the same
God stil? is he not as Iust as ever? is his arme so shortned,
that it cannot even now adaies strike home? But I had ra-
ther vse those golden interrogations of Leo the Empe-
rour, who when ⁿ Constantine had with over great facility
licensed Sundaies labours in Country Villages, reversed
that, and made another in these words: ^o *We ordaine accor-
ding to the true meaning of the Holy Ghost, and of the A-*

^e Archb. Why-
gifs Defence of
the Answer to the
Admoniti. Trac.

10. c. 1. Divis. 4
p. 541.

^f Zanch de Re-
dempt. l. 1. c. 19

p. 603. Col. 1.
^g Iosh. 24. 15.

^h 1. Cor. 9. 9.
ⁱ Prov. 12. 10.

^s Zanch. 16 p.
601. Col. 2.

^m Exod. 16. 27
& V. 29.

ⁿ Cod. l. 3. tit.
12. l. 3.

^o Leo Constit.
54. Vid. M^r.

Hooker Eccles.
Pol. l. 5. § 71 p.

202.

poſtles thereby directed, that on the ſacred day wherein our own integritie was reſtored, all doe reſt and ſurcease labour, that neither Husbandman, nor other on that day put their hands to forbidden workes. For if the Jewes did ſo much reverence their Sabbath which was but a ſhadow of ours, are not we which inhabit the light and truth of grace bound to honour that day which the Lord himſelfe hath honoured; and hath therein delivered vs both from diſhonour, & from death? Are we not bound to keepe it ſingular and inviolable, well contenting our ſelves with ſo liberall a grant of the reſt, and not in-
 croaching upon that one, which God hath choſen to his honor? Were it not reſchleſſe neglect of Religion to make that very day common, and to thinke we may doe with it as with the reſt? But thus much of the fourth Commandement, and conſe-
 quently of the *firſt Table*: come we now vnto the *ſecond Table*, and therein to the *firſt Commandement* which is in number the fiſt;

PExod.20.12.
Deut.5.16.

P Honour thy Father, & thy Mother, that thy daies may be prolonged upon the land, which the Lord thy God giveth thee.

In which Commandement we haue *firſt* of all the Precept it ſelfe, then the Reason of it. The Precept is concerning Parents, and the Honour to be done vnto them; and therefore *firſt* who theſe Parents are, *next* what this Honour is here ſpecified. By Father & Mother are meant *firſt* of all our *Naturall Parents*, concerning whom in holy Scripture there are diuerſe and ſundry paſſages. As Exod.21.15, *He that ſmiteth his Father, or his Mother ſhall die the death.* And Exod.21.17, *He that curſeth his Father or his Mother ſhall dy the death.* So Prov.20.20, *He that curſeth his Father or his Mother his light ſhall be put out in obſcure darknes.* And Prov.30.17, *The eie that mocketh his Father, and deſpiſeth the inſtruction of his Mother, let the Ravens of the valley picke it out, and the young Eagles eat it:*

or

or as it is in our New Translation, *The Ravens of the valley shall picke it out, and the young Eagles shall cate it.* Now concerning the word *Cursing* in both the places that went before we are to note that it is in the Hebrew *Kalel* which though it be rendred *Cursing*, yet properly signifieth *Vilifying*, and *Contemning*, and so may it be taken in those places, as ⁹ *Lavater* obserues. A point I note the rather, for that some perhaps will not sticke to vilifie and contemne their Parents, who would be loath to curse the outright, but there is no difference in this case, either in vilifying, or cursing them. The Text in the Originall aimes at both, But the greatest impiety of all is to lay violent hands on them; and to bereaue them of their liues, with which kind of Parricides how the Romanes dealt by sowing them in a Sacke with an *Ape*, a *Dogge*, a *Cocke*, and a *Viper*, & so threw them into the Sea; *Justinian*, and *Tully*, and others will tell you. Besides our Naturall Parents our *Superiours* are understood to, whether it be the Magistrat, or the Minister. The *one*, for he rules and prote^{cts} vs, and indeed is a nurcing Father, *Esay* 49, 23, the *other*, for he instructeth vs, and begets vs through the Gospell, *1. Cor.* 4. 15. But I come to the Honour here.

The Honour here specified in this place compriseth in it three points, *Reverence*, *Obedience*, and *Gratitude*: or as it is observed by the Sonne of *Syrach* in *Deed*, and in *Word*, and in all *Patience*. But of these points I shall haue occasion to speak else, only now let me say vnto you that this Precept of Honouring our Parents must alwaies be with that *Proviso* of the Apostle *St Paul*, *Et Kup^{te}*, In the Lord. Otherwise we may say as did our Saviour in a certaine case, *who is my Mother? and who are my Brethren?* *Mat.* 12. 48. *Honora Patrem tuum* saith *St Ierome*, sed si te à vero Patre non separat. Tam diu scito sanguinis copulā, quam diu ille suum noverit creatorem. And they are memorable words he hath in an other place; *Licet parvulus ex collopendeat nepos, licet sparso crine & scissis vestibus, ube-*

ra quibus te nutrierat mater offendat, licet in limine pater iaceas; per calcatum perge patrem, sicis oculis ad vaxillū crucis evola. Solum pietatis genus est in hac re esse crudelem. So that this excepted of obeying God rather the our Parents if they both command contrary things, it is a speciall good note. *Plutarch* giues vs; *Matri & Patri non ita se dare, ut semper ea decas atq; agas quibus latentur, etiam si molestia prater ea nullam afferas; impium iniustumq; habetur;* not so to behaue our selues to our Parents, as that we alwaies speak and do those things that should reioice them to see, though otherwise we should not anger them, yet eue this were bad enough & a spice of impiety. But I come to the Reason of the Precept: *That thy daies may be prolonged vpon the Land, which the Lord thy God giueth thee.*

Plutarch, de Fraterno Amore.

b Ephes. 6. 2. It was the Apostle *b. St. Paul*s obseruation here vpon that this Commandement of Honouring our Parents was the first Commandement with promise. True it is that in the second Commandement Mercy was promised vnto thousands, but that was in generall to those that loved him & kept his Commandements: the first particular Commandement that had a particular promise annexed therevnto, that is this, concerning Parents. What? And was the Land of Canaan then meant only here in this place?

Zanch. in Eph. c. 6. p. 487. col. 2.

a Virg. Aen. l. 1.

c Ephes. 6. 3.

d Hic pietatis honor? sic nos in scepra reponis?

No doubtlesse not that only, and therefore the Apostle *St. Paul* he relateth the words thus: *That it may be wel with thee, and that thou mayst liue long on earth.* I, but this will some say is not alwaies fulfilled neither. Be it, it is not alwaies, yet is it for the most part: & when ever it is not fulfilled according to the letter, it is never but fulfilled by way of commutation. For if so be instead of this transitory life, God giue them an eternall life in the heavens, it is as if instead of a penny thou hast promised a pooreman, thou shouldst open thy purse, & giue him a whole pound. Now as this Promise is here made to such as honour their Parents, so to such as honour them not, there is intimated a Curse.

Curse. You heard what was said even now of *dying the death*, and of his *light to be put out in obscure darknes*, and of the *Ravens of the valley* and *yong Eagles how they shall pick out and eate up his eies*. But I come to the ¹ first Com-¹ Exod. 30.15
mandement: ² Deut. 5.17.

Thou shalt not kill.

We are now come to that Commandement that shews Gods entire loue towards Man, nothing more. Man as you haue heard was his Image. *Gods* saith Moses, *created the man in his image; in the image of God created he him: hee created them male & female.* ¹ Gen. 1.27. Now as if so be a man should deface his Prince his image, he were worthy of severe punishment, for that it touched in some sort the Prince himselfe, and therefore our Saviour Christ of the penny that had *Cesars* Image and Supercription, *Gine*, ^h saith he, *to Caesar the things which are Cesars: so of how much punishment should he be worthy that defaceth Gods image; for so is every man, high and low, rich and poore, one with another. They were our Saviours owne words to him that had his sword drawne (a body would haue thought in as good a cause as the world could haue afforded) Put up thy sword into his place: for all that take the sword shall perishe with the sword,* Mat. 26. 52. a signe he came not to breake but to fulfil that Law which said, *Bloud defileth the land: & the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it,* Numb. 35. 33. I, *Cain* himselfe as wicked as he was ¹ had yet a marke set vpon ¹ Gen. 4. 8. him that none should kill him, and if so be any should doe it wittingly & willingly, *Doublelesse*, saith God, *whosoever slayeth Cain, he shall be punished seuenfold.*

Howbeit this Commaundement aimes not at all at the *Mugistrates Sword*, nor at *lawful Wars* that are made in defence of our Country. You may remember what you hard out of the 37. Article of ¹ late. *The laws of the Realme* ¹ Let. 8. p. 204. 4

may punish Christian mē with death: for hainous & grievous offences. And againe, It is lawfull for Christian men, at the commandment of the Magistrate, to weare weapons, and serue in the warres. So that it aimes not at the Magistrate, or at any kinde of lawfull warfare, at private quarrels indeed it doth, as also at all those circumstances that are dependant therevpon, as *Anger, Hatred, Envy, &c:* and especially at those Challenges hand to hand in the field.

m Virg. Æn. l. 6 ^a *Ne pueri, ne tanta animis assuescite bella:*

Neu patria validas in viscera vertite vires.

You know what followeth:

Tuq; prior, tu parce: genus qui ducis Olympo,

Procyce tela manu, Servus meus.

^a *Ioh. 18. 11.* ^o *Peter! put vp thy sword into the sheath.* Oh but thou must stand v^o thy manhood? A Gods name, when thy Prince, or Country calls for it: otherwise remember thou art to stand on thy Christiā duty too. How many lawes did *Moses* make for the Nation of the Iewes, and yet not one of them all for challenging to the field, who yet stood on their reputation no men more! Nay he that made it a Law that if the head of an axe fly off and slay his neighbour neere unto him with whom he had no quarrell, if the pursuer should take his Person, before he came to the City of refuge, it was lawfull to kill him, Deut. 19.6, what would he haue thought of these Gallants, who thrust themselves into this streight, either to slay, or to be slaine. It is memorable that *Busbequius* writeth of the Turkish Bassaes, how they tooke vp a Turkish Captaine that had made such a challenge to one of his fellowes for wronging him. *What?* saith he, & didst thou dare to denounce the combat against thy fellow souldier? Are there no Christians now to fight with all? you both of you live by the bread of our Emperour: and yet notwithstanding both for sooth must needs (oe hazard each others life. I, but by what right? I, but by what example? Didst thou not knowe that whether soever of you had beene slaine in that quarrell, our Sovereignc had had the losse? he had lost a man?

q Tun Commi-
lioni tuo singu-
lare certamen
denūciare ausus
es? Deerant
quippe Christiā-
ni, in quos pug-
nates. Vruit u-
terq; vestrum
pane nostrū Im-
peratoris: nihil
omnis inter
vos de viis de-
cernere paraba-
is. Quo iure?
quoniam exen-
plo? An ignora-
batis uterq; o-
vestrū cecidisset
Imperatoris dā-
no casurum?
Auger. Bulbe-
quius. Legat.
Turc. Epist. 3.
p 83. b Edit.
Paris. 1595.

man? Which as soone as they had said, saith my Author, they comanded him to prison, whence after many months obtaining with much adoe his libertie againe; he never could recover his reputation after. That which followeth is too true: *Apud nos, Naith he, multi hoste publico nunquam conspecto, quod in cinem aut contubernalem strinxerunt ferum, clari & memorabiles habentur.* A many with vs Christians, are counted gallant & brave men for drawing their Swords not against a publike enemy, whom they never so much as saw, but only against their own Countryman, and perhaps their Companion too. And this forsooth is Valour. Howbeit true Valour is that which is ioyned with Virtue, and there is no Virtue at all, but what is grounded on Gods Booke. The onely Duell approved there, is betwene the *Old man*, and the *New*, the *Flesh* and the *Spirit*. *Hic certemus*,^p saith an excellent writer, *let vs here fight our bellies full.* Nor is it a *Duel* for an *houre*, a *month*, or a *yeare*, but for all our whole life time. We haue God, & Angels, and Men for the *Spectators*: the Word of God for the *Sword*; Faith the *Shield* the Diuel our *Adversarie*, *Strenght* we haue from Christ, and shall haue at the length assured *Victory*.^q The God of peace shall tread Satan vnder your feet shortly. But I will end this point of *Duels* with that excellent passage of S. Bernard: *If in fighting thou haue a mind to kill another man, and then art slaine thy selfe, thou diest a Murderer: If thou prevaile and kill the other, the thou liuest a Murderer. But whether thou liue or die, conquer, or be conquered, it is not good to be a Murderer.* Here, Beloued, might I take occasion to speake of that admirable issuing forth of the blood after it is setled in the Body, if he that slewe it appeare in pefence within some certaine houres, some say seaven. But I referre you to *Hieronymus* Magius, who among some score of witnesses to this purpose hath^r *Lucretius*,^u *Homer*,^x *Ficinus*,^y *Langius*,^z *Lennius*, and others: as also to *Celius Rhodiginus*, who^a as saies to giue the reason of it. I come to the^b seaventh Commandement,

Thou

^p Pet. Martyr.
^q Loc. Com. Class.
^r 4. Loc. 18.
^s Rom. 16. 20.
^t Si in voluntate alterum occidendi, te potius occidi cōtigit, moreris homicida. Quod si prauales, & voluntate superandi vel vindicandi forte occidis hominem, vivis Homicida. Non autem expedit sue mortuo, suo vivo, sue victo, sue victo, esse Homicidam. Infelix victoria, quā superans hominem, succumbis vitio.
^u Bernard. ad Milites Templi Ser. c. 1. fol. 100.
^x Col. 1.
^y Hieron. Mag. Miscel. l. 3. c. 5.
^z Lucrer. l. 4.
^a Hom. Iliad. 17.
^b Ficin de Immort. l. 16. c. 5.
^c Lang. Ep. 40.
^d Lennius de occultis nat. mirac. l. 2. c. 7.
^e Cel. Rhodig. Lect. Antig. l. 3. c. 12. p. 106.
^f Exod. 20. 14.
^g De l. 5. 18.

Thou shalt not commit adultery.

As *Murder* in the former Commandement may be committed by vnadvised Anger only, and therefore our Saviour Christ, *I*, ^esaith he, *say vnto you, whosoever is angry with his Brother vnadvisedly, shall be culpable of iudgement; much more by Hatred only, and therefore the Apostle S. Iohn,^d *whosoever hateth his Brother is a manslayer* (meaning any one Christian whatsoever, for we are all of vs Brethren) so may *Adultery* in this Commandement, by a lusting looke onely, and therefore our Saviour againe, *I*, ^esaith he, *say vnto you, that whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart.* I; and such Adultery as may cast him into hel fire, and therefore it followeth immediatly, ^e *Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.* Whatfoe-*

^e *Quicquid est* ver it is, ^esaith S. *Aufen*, that signifieth an *Eye* here, with-
quod significat out all doubt it is such a thing as is dearly beloued of vs.
oculus, sine du And it may be the *Right Eye* is specified too in this place,
bio tale est, quod to shewe that it is such a thing as is more then dearly be-
uebementer dis- loved by vs. ^h *Lyra* comes a little more neere the point.
figitur. Quod Whereas it is said here in this place *Plucke it out*, it is not
autem additum est Dexter, for- so to be vnderstood, that man to avoid concupiscence
tasse ad augen- should depriue himselfe of any member that God hath gi-
dam vim dilec- ven him: for that is not the way to heale Concupiscence
tionis valet. whose vigour is within. Now because, saith he, a more ef-
Aug. Tom. 4. de fectuell remedy may be had another way, namely by the
Ser. Domini in *Monte*, l. i. p. Wil repressing the vnlawful acts of the members, therefore
794. is the plucking out here metaphorically vnderstood. For
^h *Nicolaus de* as the *Eye* being once pluckt out, it can by no meanes ac-
Lyra in hunc lo- tually see, so consequently he plucks out his eye exceeding
cum p. lxx. wel, who willingly represseth it from every vnlawfull act
of seeing. But to come vnto my purpose.

This being their danger who in respect of actuall adul-
tery

tery are a great way off, in what a miserable plight are they whose concupiscence breakes forth into act, act into custom, custom into carelesnes, who assemble themselves by companies in the harlots houses, as speaks the Prophet *Jeremy*, and rise vp in the morning like fed horses: and neigh after their neighbours wines. In a word, who make a covenant with her whose feet go downe to death, and her steppes take hold of hell. *O quanta iniquitas* saith *St Austen*, *o quanta perversitas, ut animam quam Christus suo sacro redemit sanguine luxuriosus quisque propter unius momenti delectationem libidinis, Diabolo inimico suo vendat ac tradat.* O how great iniustice is it, what overthwartnesse in the highest degree to make sale, and deliver vp that Soule to thy adversary the Divell, and all for a spurt of pleasure, which cost our Saviour Christ the dearest bloud he had. But I am not now to preach to such, I am only to giue you warning, that in any wise your tender yeeres beware of such sales. *Quid mihi & voluptati* saith *S. Ierome*, *que brevis perit*: what haue I to do with pleasure which is gone in a moment. Memorable is that which the same *S. Ierome* hath concerning *Hilarion*. The Divell saith he, that boasted once how he would ascend above the height of the clouds, and he would be like the most High, perceived himselfe to be overcome of a childe; and to be spurned and trampled by him, even before he was of age to trample on him. As for that vncleanenes which the Apostle calls, *strange Flesh*, *Σαρξ ἐξ ἑξ ἑ*, and at the sight whereof the Divells themselves (as one speaketh) close vp their eies, I trust there is no such iniquity either in *Iacob*, or in *Israel*. I come to the eighth Commandement,

Thou shalt not steale.

Of stealth there are many kindes. There is one by way of violence when by force and threats we take licentiously other mens goods. An other is by way of deceit whereas

ⁱ Exat fama (de Domitiano)

quasi concubinas ipse diuelleret, naturaeque

inter vulgares

simas meretrices. Suet. in Domitian. c. 22.

ⁱ Ier. 5. 7.

ⁱ Prov. 6. 27.

ⁱ Aug. Tom. 9. de honest. mulier. c. 3. p. 105.

ⁱ Tom. 10. de Temp. Ser. 250. p. 818.

ⁱ Hieron. ad Eustoch. de custod. virginitatis.

ⁱ Cernebat se vincit a puero.

ⁱ prius ab eo calcatum fuisse quam per eam calcare potuisset

ⁱ Hieron. de vita S. Hilarion.

ⁱ Esay. 14. 14.

ⁱ Iud. v. 7.

ⁱ Quam Damas mones videntes oculos claudunt

ⁱ Aug. Tom. 10. ad Fratres in Eremo Ser. 47. p. 986.

ⁱ Exod. 10. 15.

ⁱ Deut. 5. 19.

ⁱ Calu. Instit. l. 2. c. 8. §. 45.

= Fursum cer-
 se punit lex tua
 Domine, & lex
 scripta in cordi-
 bus hominum
 quam ne ipsa
 quidem delet i-
 niquitas. Et ego
 fursum facere
 volui & feci,
 nulla compulsus
 egestate nec pe-
 nuria, sed falsi-
 dio iustitia, &
 sagina iniquita-
 tis. Atrox erat
 Pirus in vicinia
 vineæ nostræ po-
 nis amictus, nec
 forma nec sapor
 re illecebrosus.
 Ad banc excu-
 tiendam aig. ef-
 portandam, ne-
 quissimi adoles-
 centuli perrexer-
 unt nocte inre-
 pta, & abstu-
 linus indo ome-
 ra ingentia. Ec-
 ce cor meum,
 Deus meus, ecce
 cor meum, quod
 miseratus es in
 imo abyssi. Aug.
 Tam. 1. Confess.
 L. 2. c. 4 p. 36.
 7 Exod. 20. 16
 Deut. 5. 20.

= Luk. 10. 19.

we convey them away guilefully. A *third* is when we ob-
 taine them by colour of law, having indeed no right vnto
 them. A *fourth* by way of flattery, when we diue into me,
 to make our selues Maisters of what they haue. In a word
 all crafty meanes whatsoever, whereby we possesse our
 selues of what is an other mans, is stealth in this Commā-
 dement. To steale apples, or pearces, or plumbs, &c: is per-
 haps but a sport to many, who laugh full merily at it whē
 they haue done. But see how seriously *S. Austen* confess
 the like prancke of his, both to God & the world. O Lord
 = saith he, thy law doth punish theft; and that law which is
 written in the hearts of men, which iniquity it selfe can in no
 wise disannull. I also was willing ynough, and indeed did steale,
 compelled by no occasion of want, nor of penury that I had, but
 a loathing I had of goodnes; and I was past vp with iniquity:
 There was a Pearre tree hard by our vineyard full of goodly
 pearces to see to, and of an indifferent good tast. A many cracks
 of vs went thither on a night to gather and cary away, and
 we had every of vs good store indeed. Behold my heart, my
 God, behold my heart, whereof thou hast had some pity even
 in the bottome of Hell. I come to the 7 ninth Commaunde-
 ment.

Thou shalt not beare false witnesse against thy
 neighbour.

It is the first Cōmaundement wherein our Neighbour
 is mentioned, but not not the first wherein he hath beene
 intimated. The truth is, al this second Table is concerning
 our Neighbour. The, *first* that we should honour him; the
sixt, that we should not kil him; the *seventh*, that we should
 not voluptuously abuse ether him, or his; the *nigh*, that we
 should not steale from him; and this *ninth*, that we should
 not witnes against him falsly or perfidiously. If you would
 knowe who is our neighbour, it was a question was aske
 our Saviour, & he immediatly pue to the asker such a pre-
 ty

ty kind of ease, as that the asker of the question did answer it himselfe. Hence it is that S. Austin saith, not as it is in the proverb *b Proximus suus egomet mihi*, but *c Omnis homo omni homini proximus*. All men are neighbours to one another: & againe in another *d* place, *Proximus omnis homo*; *Proximus tuus ille est qui tecum natus est ex Adam et Eva*. Every man is thy neighbour. He is thy neighbour that is borne as thou art, of Adam and Eve. Though there is I confesse a Specially too; *e Specially they of the household of faith*. That which here then is commanded vs, is first that we defame and slander no man; *f secondly*, that we giue no eare to such as are fraught with that vice; *thirdly*, that we giue no cause of such ill speeches to go of vs. Concerning the first, though Witnessing be here named in special, and witnessing is properly then, when as wee are cald to giue testimony; yet that is but one point only of all the braunches here *g* meant, as you heard before of Murther, Adulterie, and of Stealt. And as touching defaming and slandering our Neighbour, *mirū est*, & saith Calvin, *quam supinè securitate passim in hac re peccetur, ut rarissimi reperiantur qui non hoc morbo notabiliter laborent; adeo uenenatā quādā dulcedine oblectamur in alienis malis tum inquirendis, tum detegendis*. It is strange to see how securely men in euery place offend herein, in so much that there are very few to be found at all that are not notoriously sicke of this disease, so much are we all delighted with a kind of poisoned sweetnesse in searehing out and disclosing the evils of other men. But as the tale-bearer, so the tale-hearer is in fault too: the one is the *Theefe*, the other the *Receaver*. *Vna in momento*, *h* saith S. Bernard, *multitudinis audientium dum aures inficit animas interficit*. At one and the selfe same time while he is muttering in the eare, he is murdering the soule. S. Austin would none of that; and therefore about his *i* Table *k* for they are commonly at great mens

a V. 37.
b Terent. And.
c All. 4. Sc. 1.

d Aug. Tom. 8.
in Pl. 118. Conc.

e Aug. de Tem.
Scr. 221. p. 771

f Gal. 6. 10.

g Semper eorum
currendum est,
ex singulis viti-
orum generibus
speciem unam

paradigmati-
s loco proponi ad
quam cetera
referantur etiam

autem potissimū
deligi, in qua vi-
tīi turpitudine
maximè emine-
at. Calv. In 3.

h Bernard. in
Cant. Ser. 24.

i So S. Ierom,
Nemo invito
auditori liben-
ter refert. Dis-
cat detractor,

dum te videt nō
libenter audire
non facile de-
trahere. Hierō

Tom. 2. ad Ne-
poian. de vita
Clericorum.

And againe,
Detractor cum
tristem faciem
viderit audientis, imo ne audientis quidem, sed obturantis aures suas, ne audiat iudicium (anguis-
tū, illico conticescit, palleat vultus, herent labia, salua siccatur. Idem. ad Rustic. Monach. de vivendi
forma. *k* Possid. de vita August. c. 22.

Tables that haue such a flux of tongue) had these two verses,

Quisquis amat distis absentum rodere vitam.

Hanc mensam indignam nouerit esse sibi.

In english thus: would God in England:

Who so the partie absent haue,

By Tales seekes to disgrace.

Let him arise from this my Board,

Such Guests haue here no place.

But to come againe to prose. We are not altogether scotfree our selues, if so be we giue iust occasion of such reports to be made of vs. And therefore was it ¹ S. Ieroms counsaile, *Ne ex nobis scintilla procedat per quam aduersus nos sinistra fame flamma consuetur.* That the sparkle should not fly from our selues, that should cause such a flame of an euill report against vs. In vaine, saith he, are we angry with those our Slanderers, if we minister fuel to their fire. But I come to the tenth and last Commandement that which containes a Fire indeed, I meane for it doth forbid that Fire of Concupiscence that is in all, and every of vs.

¹ Hieron. Tom.

2. ad Coluth.

¹ Exod. 20. 17. ² Deut. 5. 31. Thou shalt not covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his man-servant, nor his maid, nor his ox, nor his ass, neither any thing that is thy neighbours.

¹ Rom. 7. 7.

The former Precepts they condemned the settled thought to doe mischief: this Precept condemneth even the first inclination and motion to Sinne, though a man consent not. ¹ I. saith the Apostle, *knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, thou shalt not lust.* So that God commandeth here in this place a marvellous seruency of Loue to our Neighbours, which in no wise he would haue tainted with the least concupiscence that

that is. The slightest provocations that are, are utterly against this Commandement. We shal not need to say with ^o Ionathan, *I tasted a little honey, and so I must die*: this is much lesse. If so be we doe but wish to tast of honey, or whatsoever else belongeth to our Neighbour, though we tast it not indeed, if we but wish to haue it, we are dead by the Law, there is a handwriting against vs. You knowe whose verses they were,

Quid non seua sibi voluit fortuna licere?

Aut ubi mors non est, singulat is aqua?

But what is the Law of God rather doth nor take fast hold of, and where is not Death included in it, when but a *Thou shalt* shall tise vs? So that we shall not say with David neither, *The waters are come in, even vnto my soule. I stick in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me*; no; the Law you see takes hold of our thoughts, and *Quomodo aures nostras ad vocem nostram*, saith S. Austen, *ut aures Dei ad agitantur nostras*. As our owne Eares are to our words, so are Gods Eares to our thoughts.

Here a question ariseth betwixt vs and our Adversaries whether it be possible to keepe those Commandements or no. Our Adversaries say it is, but without Scriptures, wish out Fathers. First concerning Scriptures, Gal. 3. 12. *If there had beene a Law given which could haue giuen life, surely right conscience should haue beene by the Law*. Rom. 8. 3. *It was impossible to the Law (namely to iustifie and saue vs) in as much as it was weak because of the flesh*. And 1 Cor. 13. 9. *We knowe in part, and we prophesie in part*. Concerning the Fathers, first S. Austen saith; *Quis illam implet?* Who it is that doth fulfill it? So S. Ierom, *Factis dicis Dei esse mandata, et tamen nullum proferre potes qui uniuersa compleatur*. You say, saith S. Ierom to Celsiphon, that Gods Commandements are easie, and yet can you instance in no one that hath fulfilled all of them. Againe, *Multa testimoniis supra didicisti Legem, nullum potuisse complere*. Thou hast

o1. Sam. 14. 43

Matth. 23. 14. Epig. 18.

Ps. 69. 1.

Aug. Tom. 8.

Aug. Tom. 8.

1188. & Tom.

10. Hom. 16. 7.

308.

Aug. Tom. 8.

in Ps. 40. p. 249

Hieron. Tom. 2.

ad Celsiphon.

aduers. Pelag.

p. 254.

Aug. Tom. 8.

in Ps. 40. p. 249

Hieron. Tom. 2.

ad Celsiphon.

aduers. Pelag.

p. 254.

Hh. 3.

had

* Hier. Tom. 2.
Ad c. 1. 10. in
l. 1. p. 30.
* Bernard. in
Cantic. Ser. 50.
fol. 159. col. 3.

* Aug. Retract.
l. 1. c. 19. p. 20.

* Aug. de verb.
Apost. Ser. 3. p.
259.

* D. Abbots De-
fence of the Re-
formed Catho-
like Part. 2. p.
550. vj. ad p.
573.
* Ioan. Foxius
de Christo cru-
cif. Par. 2. p. 55

* P. Martyr.
Loc. Com. Class.
2. Loc. 10. § 14.
* Class. 2. Loc.
14. § 3.

had already many testimonies to teach thee, that no man could ever fulfill the Law. And againe in a third place, *Quem implere nullus potuit*, which no man could fulfill. So S. Bernard, *Non sinit Præceptorem præcepti pondus hominum excedere vires*, The giver of the Commandement was not ignorant how the weight of the Commandement far exceeded the strength of men. True it is, we may in one sense fulfill them too, & therefore * S. Austen, *Omnia munda facta deputantur, quando quicquid non fit ignoscitur*. God accounteth all these Commandements performed by vs, when as he forgives vs what we performe not. And againe in another place, * *Cancellos tibi facit Lex ut non inveniendæ quæ exares, ad gratiam convokes*. The Law hath made rayles and barres about thee, that no waies finding how to get out, thou shouldst fly to Gods mercy. Much more might be said herein; but I referre you to our worthy * *Professor*, who hath said so much already against a Doctor of our Adversaries, as also to Mr. Fox in his good Friday Sermon at Pauls Crosse, both in English and in Latine.

And thus, Beloved, as briefly as possibly I could, have now runne over at length these ten Commandements. It is true, much more might haue bene spoken of every one of them, so might there haue bene of our Churches Tenets, so of the Articles of our Faith; but my proiect is, to referre you to the heads onely, partly for I am to comprise much matter in few houres, partly for I haue not many houres to speake in this kind more vnto you.

There are of the Interpreters that resemble these Commandements vnto your ten Predicaments: so Peter Martyr in diuers places; The ten Commandments, saith he, are in respect of *Fortune* and *Fortune*, as are the ten Predicaments in respect of all things that haue a being. For as there is nothing, saith he, but may be reduced to some one Predicament or other, so is there no Vertue, no Vice at all, but may be reduced to some Commandement. If question be made of Drunkennes (for

of Drunkennes (some make question) *Drunkennes* as *Aquinas* tells vs is contained vnder *Gula*, *Gluttony*, as the *Species* vnder *Genna*, and therefore to be referred to that Commandement that *Gluttony* is. Now for *Gluttony* hee tells vs, that by a kinde of reduction it is opposed to that Commandement, which is of *Sanctifying of the Sabbath* in regard it doth avert vs from the end we are to tend vnto. Now as it is reducible to that Commandement, so may it be besides vnto the *Rest*, so farre forth as it is the cause of such severall vices as are condemned in such Commandements. As it makes vs then forget God, so may it be reduced to the first Commandement: as it makes vs to sweare and stare, so vnto the third: as to forget our Superiours, so vnto the fifth: as to raile and revile our neighbours, so vnto the sixth and ninth: as to behaue our selues lasciviously so to the seventh and tenth. But thus much of the ten Commandements in generall, and of every of them in particular. Come we now to our Saviours Epitome of them, where of but in a word. *Iesus said vnto him: Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind. This is the first and the great Commandement. And the second is like vnto this. Thou shalt loue thy neighbour as thy selfe. On these two Commandements hangeth the whole Law and the Prophets.*

That Tenne are reduced to two, it is because the foure Commandements that are in the first Table are reduced to *One*, and the Six Commandements in the second Table reduced to an *Other*. First concerning the *Foure*.

That *Foure* may be reduced to *One*, it must be done by such a meanes, as all the *Foure* are capable of, & also that *One*. By that which hath beene said it doth appeare that the soule (as it were) of the foure Commandements, that are in the first Table, is the *Loue of God*, I meane that loue wherewith we ought to loue him. So that if we loue him as we ought, that is with all our heart, with all our soule, and with all our minde, then shall we haue no other Gods but him.

him, and this is an inward worship, & this is the first Commandement. If we loue him as we ought, that is, with all our heart, with all our soule, and with all our minde, then as we worship him inwardly in our heart, so shall we doe it outwardly in our actions, and not impart it vnto Images; and this is the second Commandement. If we loue him as we ought, that is, with all our heart, with all our soule, and with all our minde, then will we reverently vse these two worships, the inward, and the outward, and this is the third Commandement. Lastly, if we loue God as we ought, that is, with all our heart, with all our soule, & with all our mind, then shall we haue speciall desire to keep his Sabbath, and this is the fourth Commandement. So that the Loue of God being all in all, you see what cause our Saviour had to reduce all Four to One.

The selfesame cause he had to reduce the other Six into an Other, for as the Loue of God in the first Table was all in all, so in the second, the loue of our Neighbour. Whereupon the Apostle S. Paule; *Owe nothing* saith he, to any man but to Loue one another: for he that loveth another hath fulfilled the law. For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not covet*: and if there be any other commandement, it is briefly comprehended in this saying, even in this, *Thou shalt loue thy neighbour as thy selfe*. Nor wanted our Saviour the very words of Scripture it selfe to countenance this Division. For where he said, *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, & with all thy minde*; it is with a little alteration set cleerely downe, Deut. 6. 5. & the other, *Thou shalt loue thy Neighbour as thy selfe*, that is set downe without any alteration, even in as many syllables, Levit. 19. 18.

The only obseruation I will giue you now, and so an end, is concerning the Loue of our Neighbours thus graced by our Saviour. You see in what account it is with God, & therefore in what it is to be with Men. Did he giue but

ten Commandements in all? No lesse then fixe of the concerne our Neighbour. Did he afterwards contract them into two? The one of them was our Neighbours. Was the first concerning God? the second concern'd our Neighbour. Was the first Commandement great? *Nihil secundum longinquat à primo*, & saith Tertullian, *Nihil tam proximum primo quàm secundum*. The second was like vnto it. Did the Law and the Prophets depend vpon the one? so they doe on the other too. *Quomodo noluit*, saith ^h S. Austen, *se dividere per multas paginas? In his duobus preceptis Lex pendet & Propheta*. See how our Saviour was loath thou shouldst weay thy flesh with many Bookes. He giues thee the summe of all: *On these two Commandements hang the whole Law and the Prophets*. Nay, shall I goe a little farther? Said our Saviour that this second Commandement was like vnto the former? Let vs be tryed by the Apostle S. Paul, in whose eies they were so like, that though he takes not one for another, yet he takes one of them for both. *Loue*,ⁱ saith he, *doth not euill to his neighbour, therefore is loue the fulfilling of the Law*. And againe in another place, least it might be thought he had mistaken himselfe, *All the Law*,¹ saith he, *is fulfilled in one word which is this, Thou shalt loue thy neighbour as thy selfe*. And yet againe in a third place,^m *Beare yee one anothers burden, and so fulfill the law of Christ*. I, our Saviour Christ himselfe, ⁿ *what soeuer yee would that men should doe to you, even so doe yee to them: for this is the Law and the Prophets*. And thus much of the first point the Church is to practise, & consequently our selues; not that we are able to fulfill them as we ought in very deed, but to doe our best indeavours. And hence it is that in our Church Service, as Reverend^o Hooker obserueth, when the Minister listeth vp his voice like a Trumpet to proclaim these Lawes vnto the People, they adioyne though not as Israel did, by way of generalitie a cheerefull promise, *All that the Lord hath commaunded we will doe*, yet that which God doth no lesse approue,

^h Tertul. de Pudicitia p. 630.

^h Aug. Tom. 9. in epist. Ioan. Tract. 10. p. 444

¹ Rom. 13. 10

¹ Gal. 3. 14.

^m Gal. 6. 2.

ⁿ Mat. 7. 12.

ⁿ Vid. Aug. Tom.

3. de Trin. l. 8.

c. 7.

^o M Hooker

Eccles. Pol. l. 5.

§ 39 p. 77.

^p Exod. 19. 8.

24 3.

Deut. 5. 27.

26. 17.

Josh. 24. 16:

that which savoureth more of meeknesse, that which re-
 fusieth rather a feeling knowledge of our common imbe-
 cillitie, vnto the severall branches thereof, severall, lowly,
 and humble requests for grace at the mercifull hands of
 God to performe the thing which is commanded. And
 thus much of the first point, which the Church as I obser-
 ved, is to practise. The second is **P R A Y E R**, and of Prayer
 God willing at my next returne. *In the meane time God
 so blesse vs, & the seed that hath bene sowne, &c.*

11th. 1. p. 31.





PRAYER.

Lecture 10.

June, 17.

1613.



Being at this time to speake vnto you of the second of those foure Points which the Church (I told you) was to practise, and consequently your selues, namely PRAYER; me thinks in this my long voyage through so many several Seas, as hitherto I haue sail'd, I am now come to such a place, as *S. Luke*

cals in the ^a Acts, *Καλὴς λιμὴν*, *The faire havens. Prayer*, saith Reverend ^b Hooker, are those ^c values of mens lips, those most gracious and sweet ^d odours, those rich presents & gifts, which being ^e carried vp into heaven, do best testifie our dutifull affection, and are for the purchasing of all favour at the hands of God the most vndoubted meanes we can vse. And againe a little after, *The knowledge is small*, saith he, which we haue on earth concerning things that are done in heaven, Notwithstanding thus much we know even of Saynts in heaven that they pray. And therefore Prayer being a work common to the Church as wel Triumphant as Militant, a work common vnto Men with Angels, what should we think but that so much of our lines is celestial and diuine; as we spend in the exercise of Prayer, I may say concerning Prayer as speakes the Apostle cōcerning Faith: By Faith *Abel* ^f saith ^g he, offered vnto God a greater sacrifice then Cain: & by Faith ^h as *Enoch* taken away that he should not see death: ⁱ by Faith ^j *Moe* being warned of God of the things which were as yet not

^a Act. 27. 8.

^b M. Hooker
Eccles. Pol. l. 5.
S. 23. p. 53.

^c Hol. 14. 3.

^d Rev. 5. 8.

^e A. 10. 4.

^f Heb. 11. 4

^g V. 5.

^h V. 7.

scene, mooued with reverence prepared the Ark, & so forth. So may I say, Beloued, of Prayer, & so indeed was it long agoe said by one that was not *solum carne mihi*, as speakes

¹ Aug. de verb. i St. Austen, *sed etiam religione germanus*, my owne Fathers
Dom. Ser. 26. ¹ Sonne. By praier^m saith he, Hanna was of a barren woman
pag. 72. madeⁿ fruitfull: David^o obtained forgiveness for his man-
¹ My deare and worthy Brother slaughter & whoredomes Elias^p caused great plenty of raine:
Mr. Richard Ezechias^q overcame Senacherib: Toby^r prospered: Susan-
Day was with^{ia} was^t delivered from death. By Prayer, Queene Hester
God, delivered her selfe, and her people: Ionas wasⁿ delivered
^m In his Pre- out of the Whales belly: the Ninivites from that^x destructi-
face to the Book on, that was intended against them. By Prayerⁱ Lepers
of Christian Prayers, were cleansed, the² blinde restored to sight, the² palse cured,
^a 1. Sam. 1. 27 many obtained health for their^d daughters, ^c sonnes, & ^d ser-
^o 2. Sam. 12. 13 vants. By Prayer the^c lame man was restored to limmes, the
Psal. 51. 17. ^f deafe to heare, the^s dumbe to speake: remission of sinnes was
Pl. Kin. 18. 42. obtained, the Holy Ghostⁱ purchased bath for the Apostles
^q 2. Kin. 19. 15 and all the Faithfull: And now Beloued what shall I more
^r Toby. 8. 5. say? I wil only say with¹ S. Chrysostome: The force of Prai-
^f Dan. 13. 42. er hath extinguished the force of fire; it hath stopped the
ⁱ Esther. 14. 3. monthes of Lyons; it hath appeased warres, ended battailes;
ⁿ Ionas. 3. 2. driven away tempests, expelled Diuels. It hath opened the
^x Ionas. 3. 8. doores of Heaven, broken in sunder the bands of death; rid vs
^y Luk. 17. 13. of diseases, smothered our offences; it hath strengthened Cities
^z Luk. 8. 38. that by Earth quakes were ready to fall, it hath averted from
^a Mat. 8. 6. vs plague's that were comming downe from heaven, plots and
^b Mat 9. 18. practises of wicked men, in a word all what ever Hell and Sa-
^c Luk 9. 38. than could devise. Of Praier then at this time, and the Text
^d Mat 8. 13. I haue chosen to this purpose, is that golden Stampe of
^e A. 3. 3. Praier which hath the Image & Superscription of our Sa-
^f Mark. 7. 32. viour himselfe. You shall haue it in St. Matthews Gospel;
^g Mat. 9. 32. the 6. chapter, the 9, 10, 11, 12, and 13. verses. The wordes
^h Mat. 18. 27. are these.
ⁱ Ioh 14. 16.
^j A. 2. 4.
^k Chrys. Tom. 5.
^l De incomprehē-
^m sib. Dei natura
ⁿ Hom. 5. p. 1195

After this manner therefore pray yee. Our Father
which art in heauen hallowed be thy name. Thy
king-

kingdome come. Thy will be done even in earth, as it is in heaven. Give vs this day our dayly bread. And forgiue vs our debts, as we also forgiue our debtors. And lead vs not into temptation, but deliver vs from euill: for thine is the kingdome, and the power, and the glory, for ever, Amen.

Which words as here they lie, are parcell of that Sermon which our Saviour made vpon the Mount. Now among all the Sermons our Saviour made & so many severall Instructions as he gaue, his Sermon on the Mount was the most famous of all the rest, partly in respect of the length of it, partly of the Matter contained in it. The length thereof taketh vp no lesse then three whole Chapters, the fift, the sixt, and the Seauenth: so that as *Aristophanes* thought of *Archilochus* Poems, or *Tully* of *Atticus* his Epistles, *Mibi tu?* or of *Demosthenes* his Orations, or learned men of *Tullies*; *quis minus?* cut that the longest were the best, right so may we say of our Saviours Sermons; and of this in particular, for that of all the Sermons he ever made, we haue nothing so many passages as we haue of this. Concerning the matter contained in it *S. Austen* is of opinion that if a man consider it well he shall finde therein concerning Manners, *Anab. Attic. l. 16. ep. 11.* *Longissima solute and perfect way whereby a Christian life ought to be led. Nor spooke I this* *saith he, at all adventures, and rashly,* *but I gather as much from our Saviours owne words.* *Who bus maxime concludeth so his Sermon, as if he meant it should be such a perfect rule for vs.* For at the end thereof he saith, *who soeuer then heareth of me these words and doth the same, I will liken him to a wise mā which hath builded his house on a rocke &c.* *sum est. Ioan. 6. 45.* Seeing then he said not *who soeuer heareth my words, but who soeuer heareth these my words, I trow he sufficiently intimateth that those very words spoken on the mount, do so perfectly instruct them who will lead their lines thereafter, that well they may bee likened to him that builded his house vpon a in Monte, &c.*

Roake

li 3

Now

• B Jewels Ser-
mons at the
Court. p. 104.

• Mar. 6. 5.

• A V. 7.

• Luk. 11. 1.

• Vid. M. Ho-
ber Eccle. Pol.
1. 5. 35. p. 72.

Now this fixt Chapter wherein we are, being a parcell of that Sermon, it containeth in it from the first to the 18. verse these three points, *Almes*, and *Prayer*, and *Fasting*, three most necessary duties of every Christian. Beginning in the fift verse to speake of *Prayer*, he tels vs of two sorts of Praying, that we must in any wise eschew, *An hypocritical kinde*, and *An heathnisk kinde*, both as bad as bad may be. Our Saviour here deales, as did an expert^o Musitian, of whom *Apollonius* spake vnto an Emperour. The Emperour pretending a reformation of the Empire which before his time *Tiberius*, *Caligula*, *Nero*, and others, had spoiled and defaced and asking *Apollonius* what order he were best to take: Sir, saith he, you must do as the cunning Musitian did who sent his Schollers to a rude Minstrell, but with this Item, *whaisoever you see him doe, see that you avoide it. He is vnlearned & his manner of fingring naught: see therefore that in playing you for your parts do the contrary.* Even so our Saviour here for Praying; *When thou prayest* saith he, *be not as the Hypocrites: for they lome to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Also when yee pray saith he, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much dabling. Be ye not like them therefore: for your Father knoweth whereof yee haue need before ye aske of him.* Now for it was not sufficient in this case to tell the what they should not doe, without enforming them also what to doe: hee delivereth a forme of Praier, which because himselfe taught it, is therefore called, *The Lords Prayer*. This Prayer he taught his Disciples, at twp sundry and severall times. Once in this his Sermon which he made vpon the Mount: an other time when one of his Disciples said vnto him, *Master teach vs to pray, as Iohn also taught his Disciples*. So that as *Iohn's* Disciples had received of their Master a forme of Praier amongst themselves which none but themselves did vse, so that by it as by a marke of speciall difference they were known from others

others: the Apostles it should seeme hauing taken special notice thereof: therevpon they request our Saviour to teach them to pray, as Iohn the Baptist had taught his. It should seeme they had forgotten what our Saviour had taught in this place; & indeed it is so true which S. Austen hath, *Fluat humana memoria per varias cogitationes, ne in cuiusquam potestate est, quid & quando veniat in mentem.* Mans memory by reason of diuers and sundry thoughts doth floate vp and downe, neither is it in any mans power, to call to mind what, and when he list, *Memory*, saith a witty French man, *the more I distrust it, the more is troubleth me. It serues me best of all by chance, and I must carolelessly sue vnto her, for if I once urge her, she is amazed, and if she once begin to waiver, the more I found her, the more intangled, and intricate she proueth: she will wait vpon me, when she list, not when I please.* But to returne vnto my purpose.

By reason that our Saviour taught his Disciples this Prayer, hence it is that Tertullian, and S. Austen both tearme it, *Orationem legitimam*: the Prayer which Christs owne Law hath tied his Church to vse, in the same pre-script forme of words, wherewith he himselfe did deliuer it. And therefore what part of the world soeuer we fall into, if Christian Religion haue bene there receiued, the ordinary vse of this very prayer hath with equall continuance accompanied the same as one of the principall, and most materiall duties of honour done vnto our Saviour Christ Iesus. S. Austen calls it *Formam Desideriorum*, the Mold and Pattern of all such Petitions as we are at any time to make, and shewes that we are at any hand to keep within this compasse. Should I discourse at this time of the excellency of this Prayer, I should hold you too long, especially should I declare vnto you the *Digni-*

Aug. Tom. 4.
de Conser. E.
vang. l. 3. c. 13.
p. 352.

Montaigne
Essays l. 2. c. 17

Præmissa it-
gima & ordi-
naria Oratione
quasi fundam-
ta. Tertul. de
Orat. p. 699.

Monaco ver-
charissimi, ve-
prece legiti-
mam Patri, &
Deo offerendam
ante discatis.

Aug. Tom. 10.
de Temp. Ser-
126. p. 626.

Verba que
Dominus noster
Iesus Christus in
Oratione docu-
it, forma est de-
sideriorum. Non
tibi licet petere
aliud, quàm illi-

scriptum est. Aug. Tom. 10. Tract. in Orat. Domini. Againe, *Quamlibet alia verba dicamus nihil aliud dicimus quàm quod in ista Dominica Oratione possumus est, si recte & congruenter orauerimus, and againe a little after, si per omnia Precationis verba discamus, quantum existimo, nihil inuenies, quod non ista Dominica contineat & concludat Oratio.* Aug. Tom. 2. Epist. 121. c. 12.

Que vera
magis apud Pa-
trem precatio,
quam quæ à Fi-
lio, qui est veri-
tas, de viuis ore
prolata effertur
litter orare quæ
docuit non igno-
rantia (sola) si-
sed & culpa,
quando ipse po-
fuerit & dixe-
rit, Reiciit
mādātū Dei, ut
traditionem ve-
stram statuatim,
Oremus itaq;
Fratres dilecti-
simi, sicut Ma-
gister Deus da-
cuit, Amica &
familiaris Ora-
tio est Deum de
suo rogare, ad
aures eius ascē-
dere Christi ora-
tionem. Agnos-
cat Pater Filii
sui verba, cum
precatur facimus,
Qui habitat in-
tus in pectore,
ipse sit & in vo-
ce. Et cū ipsum
habeamus apud
Patrem Advo-
catum pro pec-
catis nostris, quando peccatores pro delictis nostris petimus, Advocati nostri verba promamus. Nā
cum dicat, quia quodcūq; petieritis à Patre in nomine meo dabit vobis, quando efficacius impe-
tramus quod petamus in Christi nomine si petamus ipsius Oratione. Cyp. Ser. 6. de orat. Domin.

tie of it, the Brevitie, the Perfection, the Order, the Efficacie and Force, as also the Necessitie of it: but I will content my selfe at this time with that of S. Cyprian. What Prayer to be accounted with the Father more truly a Prayer, saith he, then that which is spoken by the mouth of the Son, who is truth it selfe. In so much, that to pray otherwise then he hath taught, is not ignorance only, but a fault, seeing he him selfe hath set downe and said, ye say the Commandement of God apart, that you may observe your own Traditions. Let us pray therefore, Beloved Brethren, saith he, as our Master hath taught us. It is a friendly and a familiar kinde of Praying to aske God with his own, to have Christ his Prayer to ascend into his cares. When ever we Pray let the Father acknowledge the wordes of his own Son, Christ who is in our hearts let him be in our Tongues too. And seeing we have an Advocate with the Father for our Sinnes, when we who have sinned goe to seeke for pardon, let us alleage vnto God the selfe same words which our Advocate hath taught us. For sith his promise is our plaine warrant, that what we aske in his name we shall receive, how much rather shall we receive, if not only his name doe countenance, but also his speech present our requests? And so I come to the words themselves, Our Father which art in Heaven, hallowed be thy name, &c.

Divers & sundry are the Moulds into which this Prayer is cast by Interpretets of both ages, Old and New, as also of both sides, Protestants, and Papists. It is not my purpose to alleage them all, that would aske a long time, only will I bring you that which best befits the wordes as here they lie. First the Access, or entrance to Prayer commonly called the Exordium, and that in these words, Our Father which art in Heaven: Secondly the Prayer it selfe consisting, some say in Six, some, in Seaven Petitions, al comes

to one reckoning. Hallowed be thy name. Thy kingdome come. Thy wil be done evē in earth as it is in heaven. Giue vs this day, our dayly bread. And forgiue vs our debts, as we forgiue our debtors. And lead vs not into temptation, but deliver vs frō evill. Lastly the Conclusion, & that is in these words. For thine is the kingdōe, & the power, & the glory, for ever, Amen. Of every of these in their severall order, and first of the Accessē or Entrance, commonly called the *Exordium*. OVR FATHER WHICH ART IN HEAVEN.

Inchoari oratio debet à Deilande ^b saith S. Ambrose, *ut roges omnipotentem Deum cui possibilia sunt omnia, qui habet voluntatem prestandi*. Our Praiers are to begin with the praises of God, that so wee may seeme to aske God omnipotent with whom all things are possible, & besides who hath a will to graunt vs our Requests. In these words are both, his Will, and his Power. His will in these, *Our Father*, his Power in the next vnto them, *which art in heaven*. Concerning the word Father, *Tertullian* saith it is a name of Power to. *Appellatio ista* ^c saith he, *& pietatis & potestatis est*. It is a name both of Piety, that is of natural & loving affection, such as Parents beare to Children, & also of Power. *Dicendo Patrem* saith he, *Deum quoq; cognominamus*. In calling him Father, we imply he is God to, in that we put our affiance in him. Thus God ^d saith S. Cyrill, *γὴς ὁρῶν, οὐ* vouchsafeth by his vnspeakeable clemencie to be called the Father of men: he which is in heaven, to be the Father of them which are vpon the earth: he which made al times to be Father of them which liue in time: he which holdeth the earth in his fist, to be Father of them which walke as Grasshoppers vpon the earth. But doe we not ^e *mentiri Iovem*? Is God our Father indeed? *Valerius Maximus* hath a whole Chapter of those that being but basely borne would make the worlde beleue that they came of high Parentage. And he ^f calsit, *Impudentia genus, nec ferendum illo modo*: a kind of impudencie, & in no wise to be borne withall. And surely we Christians should proue such kind

^b Amb. Tom. 4
de Sacram. l. 6.
c. 5. p. 384.

^c Tertull. de O-
rat. p. 697.

^d Οὐδὲ γὰρ

Θεὸς ἀφ' αὐτοῦ

ἑαυτοῦ ἑαυτοῦ

αὐτοῦ αὐτοῦ

πῶς καλεῖται

πατὴρ, ὁ

ἐξ αὐτοῦ, ὁ

ἐκ γῆς, ὁ

αἰώνιον πῶς

τις, ὁ ὅς

ποῦς. ὁ ὅς

γὰρ καλεῖται

πατὴρ, ὁ ὅς

γὰρ ὁρῶν, οὐ

ἀκούων, Cy-

ril Hierosol.

Catech. 7. p. 169

^e *Mentimur*

Iovem? Iunonis

odio crede, L. Y.

Quid violas Io-

ven? Merta'e

celo non potest

inungi genus. Se.

nec. Hec Fur.

Act. 2 Scen.

Non vetera.

^f *Valer. Max. l.*

9. c. 16.

of Creatures should we say we are Gods, & God not our Father. But the Apostle *S. Paule* wil avouch this Petigree, namely he is our Father, first by Creation; then by Adoption. By Creation, for we are his Generation, *Act. 17. 29.* And *Deut. 32. 6.* *Is not he thy Father, that hath bought thee? hee hath made thee, and proportioned thee.* So the Prophet *Esay*, *Doubtlesse thou art our Father, though Abraham be ignorant of vs, & Israel know vs not, yet thou O Lord, art our Father, and our Redeemer, Esay, 63. 16.* So *S. Austen*, *Nobis omnibus in commune est Pater, quia nos creavit*, he is a Father to vs all in generall, for that he did create vs. By Adoption; so the Apostle *S. Paule* to the *Romans*, *As many^b saith he, as are led by the Spirit of God, they are the Sons of God.* ⁱ For ye have not received the Spirit of bondage to feare againe: but ye have received the Spirit of adoption, whereby we cry *Abba Father.* ¹ The same Spirit beareth witnesse with our spirit, that we are the Children of God. Now if you would knowe what adoptio is, the Civilians wil tell you, that it is ^m *Actus legitimus imitans naturā, repertus ad illorum solatium qui liberos non habent*. A lawfull act in imitation of Nature, found out for their comfort who haue no childre of their owne. True it is God himselfe was not destitute of a Son, for he had a Beloved Sonne in whom he was wel pleased, as you haue heard ⁿ heretofore, howbeit for in all the nature of man hee had yet no children at all, thence it was that he adopted his Elect vnto himselfe. *Cum haberet unicū*, ^o saith *S. Austen*, *noluit illum esse unicū: sed, ut fratres haberet, adoptavit illi, qui cum illo possiderent vitam aternā.* When he had his only Sonne, he would not haue him to be alone: but he adopted Brethren vnto him, who should enioy with him eternall life. Now whereas we say, *Father* in this Prayer, we are to imply withall both *The Sonne*, & *Holy Ghost*. The reason is, for that the name of *Father*, is also the name of *God*, when it is opposed to all Creature: (as *Father* is here in this place) then is it taken not personally, but essentially. *In Patre Filius invocatur* ^p saith *Ter-*

^z *Aug. de venib. Dom. Ser. 28. p. 76.*

^b *Rom. 8. 14.*

ⁱ *V. 19.*

¹ *V. 16.*

^m *Vid P. Mart. Loc. Com. Class. 3 Loc. 3.*

ⁿ *Leit. 7. p. 134.*

^o *Aug. in Epist. Ioan. Tract. 8. p. 434.*

^p *Terunt de Q. ras. p. 657.*

cul.

tullian: ego enim, & inquit, & Pater unum sumus. When we pray vnto the Father, we pray to the Son too, for the Son hath said, I & my Father are one. And thus much of these first two words, *Our Father*, here in this Prayer: only an Instruction from either of them, & then to the words that follow.

First for the word *Our*, *Our Father*, here in this place, the Instruction I gather is, that it was our Saviours minde that we should not in our Prayers haue respect vnto our selues only, but to all and every of our Brethren. And therefore all is here in the plurall number, as *Our Father*, and *Giue vs*, and *Our bread*, and *Forgiue vs*, and *Our Sins*, and so forth. Let every one pray, saith S. Cyprian, not for himselfe only, but for all his Brethren, as the Lord Iesus hath taught vs to pray, when he gaue not in particular to every one of his Disciples a private Prayer, but commanded them to pray for all with one mind and one assent, in a Prayer that is common to al. And therefore S. Austen, You that are to say, *Our Father* which art in heauen, are to appertaine to a great kindred. The Master and the Man, the Generall and the Soldier, the Rich man and the poore are all Brethren vnder this Father. Nay all faithfull Christians, saith he, though they haue diuers Fathers on earth, some noble, some base, yet doe they all of them call vpon one Father, when they speake to him that is in heauen. It is true, we may sometimes say, *My*, in particular too, and therefore the prodigall Child, *I wil rise and go to my Father*, Luk. 15. 18. & the benefit that is common to all, we may vse as peculiar to our selues, so did the Apostle S. Paul, so the Prophets, as S. Chrysostom hath obserued. S. Bernard giues the reason. *In creatione, saith he, in redemptione, caterisq; omnibus beneficijs est Deus om-*

*Unusquisq; o-
ret Dominum
non pro se tantū
sed & pro om-
nibus fratribus,
sicut Dominum
Iesus orare nos
docuit, ubi non
singula privata
precem manda-
uit sed commu-
ni & concordi
prece orare pro
omnibus iussit.
Cyp. Epist. 44.
ep. 4. pag. 124.
And againe,
Ante omnia pacis
doctor atq; uni-
tatis magister
singulatim nola-
uit, & privatim
precem fieri, ut
quia cum preca-
tur pro se tantū
preceatur. Id. de
Orat. Domin. p.
231.*

Ad magnum genus pertinere coepit. Sub isto Patre fratres sunt Dominus & Seruus, sub isto Patre fratres sunt Imperator & miles, sub isto Patre fratres sunt diues & pauper. Omnes Christiani fideles diuersos in terra habent Patres, alii nobiles, alii ignobiles, unum vero Patrem invocant qui est in caelis. Aug. de Temp. Ser. 135. p. 641. Chrys. in Gen. Hom. 34. Bern. in Ps. Quia

habitat. Ser. 2. p. 674.

nium: sed in tentationibus suis tanquam proprium eum, habent singuli electorum. In regard of creation, redemption, & such like benefits he is the God of all: but in temptations, every of the Elect haue him as proper & peculiar to themselves. But thus much of the first Instruction from the word, *Our*, here in this place.

The Instruction I gather from the word, *Father*, is this: the great prerogative we Christians haue, about the Israelites that were of olde, in that we may come with such boldnesse to him, as to call him *Father*. The Israelites, I confesse were his *Children*, nay he calls them his *First-borne*,

^a *Nusquam invenitur praeceptum populo Israel, ut diceret Pater noster, aut oraret Patrem Deum.* Aug. de Serm. Dom. in Monte. l. 2.

² Heb. 12. 17. *7 Luth: in epist. ad Gal. 4.*

³ Mat. 7. 9.

Exod. 4. 22. and yet for all this ^a which of them all when they came to pray vnto him vsed this stile of *Father*, as we doe? Now how potent the very name of *Father* is to extort a benefit from a *Father*, were he averse & backward from giving it, witness *Esau* importunity, who though he obtained ² not the blessing indeed, yet a blessing he had, such as it was, Gen. 27. 39. *This little word, Father*, ³ saith Luther, *concealed effectually in the heart, passeth all the eloquence of Demosthenes, and Tully, and the greatest Orators that ever were.* Our Saviour seemes to acknowledge as much. *What man is there among you*, ² saith he, *which if his Sonne aske him bread, would give him a stone? or if he aske fish, will he give him a serpent? If yee then which are evill can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him.* But I come to that that followeth, *which art in Heaven.*

^a Aug. Epist. 57. p. 177.

True it is, God is every where, & yet as ^a St. Austen noteth, *Non dicimus, Pater noster qui es ubiq, cum & docuerum sit, sed Pater noster qui es in coelis.* We say not, though it be true too, Our Father which art every where, but, Our Father which art in heaven. And therefore king Solomon, *Hear thou in the place of thine habitation*, saith he, *even in Heaven*, 1. King. 8. 30. So that we must, as ^b St. Cyprian teacheth vs, ^b *Illuc intus, illuc oculos nostros erigere, in superna*

^b Cyp. com. De merian. p. 147.

De-

Deum querere, non ante inepta simulachra, & signenta servena capsum corpus incurvare. Look vp to those heavens above, thither erect and cast our eyes, there in that place seeke our God, nor prostrate our captive Bodies before the sopperies either of Idols or of Images. There are^c who take these wordes *which art in heaven*, as if they signified Gods Maieſtie and Power, Heaven the place thereof be-
* Vid. Calo. 1a. p. 13. c. 20.

ing put for the things themſelves, & then the meaning is, Our Father which art in heaven, that is, *which art of infinite greatneſſe, and height, and power, and immortalitie.* But I like the former interpretation better, so that we doe not *Palos terminales figere Deo*, as^a ſpeakes Tertullian in-
* Tertull. de Te-
junio. p. 650.
1. King 8. 27.
* Aug. in Pſal.
145. p. 116.
* Aug. de Temp.
Ser. 140. p. 649.
8 Tres petitiones
superiores
aeternae sunt.

close him wholly within the circle of heaven. Behold, ſaith Solomon, *the heavens, and the heavens of heavens are not able to containe thee, how much more vnable is this house that I haue built.* And howſoever S. Austen ſay in one^c place, *Absens est Pater noster ad quem clamamus, Pater noster qui es in calis. Ideo Ecclesia vidua quasi absente sponſo, absente viro.* That Father of ours is absent from vs, to whom we cry, our Father which art in heaven. And therefore the Church is as a Widdow, her Lord, and Husband thus absent: yet ſaith he in another^f place, *Absentia Domini non est absens. Habeto fidem & tecum est quem non vides.* The absence of the Lord is no absence at all. Haue but faith, and he whom thou seeſt not, is notwithstanding with thee. Thus much of the *Exordium* now concerning the Prayer which whether it consisteth of fixe, or rather of ſeaven Petitions, the first of them is this, HALLOWED BE THY NAME.
* Quamvis secundum
tes ad istam vi-
tam pertineant.
Aug. Hom. 42.
p. 364. So that
hereby wee
may ſhape an
answer vnto
such as com-
plaine of our
Church Prai-
ers, more than
a third part
(ſay they)
spent in pray-
ing for, and
praying a-
gainſt the com-
modities, and
incommodi-
ties of this
life. Vid. M.
Hooker Eccles.
Pol. l. 3 § 35.
p. 71.

To be *Hallowed* is to be ſanctified, & it is a metaphor taken frō things dedicated to God, or to the Tēple. And our deſire here is (the Imperatiue being put for the Optatiue as also in the other Petitions) that Gods Name, that is, his Attributes, his Workes, his Word, his Sacraments, where- by he is knowne to his Church as men are by their names, that all these (I ſay) be put apart from all prophane abuſes vnto the right vs^e preſcribed in the third Commande-
ment

met, where it was said that the Lord would not hold him guiltlesse that taketh his name in vaine. So that wee wish
^{Calu. Inst. l. 3. c. 20. § 41.} *that* honour to be given to God which he is most worthy of, *that* men never speak, or thinke of him but with exceeding great reverence, *that* God would not only deliver that holy Name of his from all contempt and dishonour, but subdue all mankind to the worthy esteeming of it. Which is not saith *S. Austin* so to be vnderstood, as if we desired this of God for his own sake, not for ours. Intellige
^{1 Aug. Tom. 10. Tract. in Orat. Domini.} *saith he, & pro te rogas. Hoc enim rogas, ut quod semper sanctum est in se sanctificetur in te.* Thou prayest herein for thy selfe to. For this it is thou praicest for, that that name, which is alwaies holy in it selfe, should bee hallowed in thee. Againe, *this request which we make of hallowing the Name of God* saith he, *is not so made by vs as if the Name of God were not holy already, but the meaning is that it should be hallowed by men.* And againe a little after, *Er hoc est quod nunc agitur* saith he, *dum Euangelium adhuc vsq; quaq; per diversas gentes innotescendo, commendat vniuersi Dei nomen per administrationem filij eius.* And this it is which is now performed throughout the whole world, while the Gospell by becoming to be known every where among so many Nations, commendeth this name of our God vnto vs, through the administration of his Sonne. I come to the second Petition. **THY KINGDOME COME.**

^{* Tertullian makes it the third. Tertul. de Orat. p. 658.}

Gods kingdome is twofold: *First* that Administration whereby he governeth all things even the Diuels themselves: *secondly*, that Administration of his Sonne Christ Iesus the head of the Church in which he frameth men by his word and spirit to the subiection of the same word; & so is the kingdome of God here taken in this place. And so taken here in this place, this kingdome is twofold too. *First*, the kingdome of Grace: *Secondly*, the kingdome of Glory. The kingdome of grace is that wherein those only, liue that are subiect to Christ, are obedient to his lawes, & are continually taught in his word by his holy Spirit. And

of

of this kingdome the Apostle *S. Paule* speaking, *The kingdome of God* saith he, *is not meate and drinke, but righteousness, and peace, and joy in the Holy Ghost.* And, *Tunc venit regnum Dei* saith *S. Austen*, *quando est in gratiam eius consequuti: Ipse enim ait, Regnum Dei intra vos est.* The comes the kingdome of God vnto you, when yee haue obtained his grace. And therefore he himselfe saith, *The kingdome of God is within you.* The kingdome of Glory is that which is the blessed state of all Gods People that partly are already in heaven, partly shalbe hereafter when God shalbe all in all. The former is an entrance and preparatiō to this latter: this latter is the end and consummation of the former. If so be we would participate of the kingdome of Glory, we must first of all be Subiects in the kingdome of Grace. But that is to be while here we are in this worlde. Behold now saith the Apostle *S. Paule*, *the accepted time, behold now the day of Salvation.* Now in this Petition wee aime at three points. First that this kingdome of Grace be not hindred by many spars and lets that it hath what with the World, the Flesh, & the Diuell. Secondly, that he quicken his comming vnto iudgement; for so the Saints themselves pray, I meane the Church Triumphant, *Rev. 6. 10.* & so the Church Militant too, *Rev. 2. 20.* Thirdly, that hee would come to each and every of vs in particular, & summon vs to him by Death, not in respect of Crofles and calamities he sends vs at any time, that were pusillanimitic, and want of courage in vs, but to be freed from this body of Sinne, *not to be constrained*, as speakes the Psalmist, *to dwell with Mesech*, and to haue our habitation among the Tents of Cedar, to desire to be loosed, and to be with Christ, as speakes the Apostle to the Philippians.

The Instruction I gather hence is, not to play the hypocrites with God, namely to make this petition and yet to be full loath to see that day. *Optat ut veniat* saith *S. Austen*, *quem times ne veniat? corrige te, ut non ores contra te.* Doeest thou desire him to come, whom thou fearest least he should

Rom. 14. 17.

Aug. de verb. Dom. Serm. 28.

Luk. 17. 21.

2. Cor. 6. 2.

Ps. 120. 4.

Philip. 1. 22.

Aug. in Ps. 97. p. 756.

Aug. in Psal.

147. 112.

Aug. in Psal.

Vid. Foxium

de Christo gratia
iustificante. l. 3.
p. 338.

Calv. Instit. l.

2. c. 20. S. 43.

Mat. 26. 39.

V. 42.

should come. Why then amend thy selfe, least thou prayest
against thy selfe. So likewise in another place; *Perversum
est^b saith he, & nescio utrum verum; quoniam diligis, timore ne
veniat; orare, veniat regnum tuum, et timere ne exaudias.*
This is perverse dealing, and far from sincerity to feare his
coming whō thou saist thou lovest: so pray that his king-
dome come, and yet to feare thou shouldst be heard. But
they are most excellent comforts, which *S. Austen* hath
in that place, *Vnde autem timor*, saith he, *quia Iudex ventu-
rus est: nunquid minus timere maluerimus? nunquid inui-
dus est? Nihil horum. Quis ergo venturus est? quare nō gan-
des? quia venturus est iudicare te, nisi qui venit iudicari pro-
pter te.* And why art thou afraid saith *S. Austen*, for he
shall come as a Iudge? Why is he an vnjust Iudge? Is he a
malitious Iudge? Is he envious and spightfull? No, not a
whit. And who then shall come to iudge thee? Why doest
thou not ioy therevpon? Who shall come to iudge thee,
but he who when time was, came himselfe to be iudged
for thee. He spake not as Papists doe, *Canisius* by name,
that the expectatiō of that day is not terrible only to Sin-
ners, but also to the Saints: no he spake as our Saviour ra-
ther, *When these things begin to come to passe, then looke vp,
and lift up your heads; for your redemption draweth neere,*
Luk. 21. 28. I come to the third Petition: **THY WILL BE
DONE IN EARTH AS IT IS IN HEAVEN.**

We haue here in this Petition two severall points to be
considered: *First*, the will of God that it is to be done; *Se-
condly*, the maner of doing it. First concerning the will
of God, his secret will is not here meant whereby he gover-
neth all things, and directeth them to their ends, but his
other will, his will revealed, namely that wherevnto
our willing obedience ought to answer. Like as our Savi-
our said in his agony, *O my Father if it be possible, let this
cup passe from me, neverthelesse not as I will, but as thou wilt.*
And againe, *O my Father if this cup cannot passe away from
me, but that I must drinke it, thy will be done.* And againe the
third

third time, *O my Father if this cup cannot passe away from me but that I must drinke it, thy will be done*, for he said the same words againe: He that taught vs to say, Mat. 6. 10. *Thy will be done*: you see how in his own case, Mat. 26. 42, he puts it in practise, *Ipse erat*,^h saith Tertullian, *voluntas & potestas Patris, & tamen ad demonstrationem sufferentia debita, voluntati se patris tradidit*. He himselve was the wil and power of his Father, and yet to make demonstration of his patience that was due, he yeelded himselve to his Fathers will. Now concerning this will of God as there are divers and sundry particulars commended vnto vs in holy writ, so may they be reduced to three Heads. First to beleue in Christ, so the Apostle¹ S. Iohn, *This is then his Commandement that we beleue in the name of his Son Iesus Christ*. The second is our Sanctification of Body & Soule, and of this the Apostle to the¹ Thessalonians, *This is the will of God even your sanctification*, and that you should abstaine from fornication, that everyone of you should knowe, how to possesse his vessell in holinesse, and honour, and not in the lust of concupiscence even as the Gentiles that knowe not God. That no man oppresse or defraud his Brother in any matter: for the Lord is avenger of all such things. The third is our bearing afflictions in this life, whatsoeuer God shall send vs, & of this, the same Apostle in the same Epistle to the^m Thessalonians: *In all things giue thanks, for this is the will of God in Christ Iesus towards you*. And thus much is of the will of God, that it is to be done.

Concerning the maner of doing that will of his, it is here set downe by way of Similitude, *Sicut in caelo, & in terra*. In earth as it is in heaven. *Sicut*,^a saith S. Austen, *non semper ad paritatem & aequalitatem refertur*. This word *Sicut* [As] doth not alwaies intimate vnto vs a paritie or equalitie in each respect. He maketh instance in that of our Saviour, *Dilexisti eos sicut & me dilexisti*: Thou hast loved them, as thou hast loved me. It is true, the Apostles were beloved of God, and as the Sonne himselve was be-

V. 44.

^h Tertul. de Orat. p. 653.¹ Ioh. 3. 23.¹ 1. Thess. 4. 3.^m 1. Thess. 5.¹⁸ⁿ Aug. in Epist.

Ioan. Tract. 4.

p. 412.

^o Ioh. 17. 23.

loued, but not in that degree of loue, for all that *Sicut* there. Right so the *Sicut* here in this place, his will is to be done by vs here in earth as it is in heauen, namely by those Angelicall Creatures there, willingly, speedely, & faithfully, in regard whereof they are said to be winged, but is it the meaning of our Prayer here, that we also should performe the same in the same degree of perfection? No thats impossible while here we are in this life: it is sufficient for vs if we come aloofe off, or if we march with them hand in hand as it were, yet to be but like *Asianus* of whom the

P. Vng. En. 4.

P. Poet,

--- *Sequitur q. Patrem non passibus aequis,*

halfe a dozen of whose steps made but one of his Fathers; And thus much of the three Petitions that principally concerne Gods glory: now of those three, or foure rather that haue reference especially to our owne good: the first whereof is this, and it is the fourth Petition; GIVE VS THIS DAY OVR DAILY BREAD.

Our Rhemists that with much adoe were brought at length to be willing to translate the New Testament into English, whē they came to this place translated it thus: *Give vs to day our super substantiall bread.* Now *Super substantiall* is as wel vnderstood of them, for whom they translated that Testament, as if it had beene plaine gibberish. Doubtlesse this, Beloued, was not the way whereby the People should be *Superedified*, to vse another of their words: and little haue they *Resplendished to care for them*, to vse a phrase of theirs: and least of all will it helpe them, *Against the Rectors of the world of this darknes, Against the spirituals of wickednes in the celestials*, smile not at them they are their own phrases, and now forsooth Canonieal. But to come to the matter in hand.

1 Rhem. 1. Pet.

2. 5.

2 Rhem. Philip.

4. 10.

1 Rhem. Ephes.

6. 12.

1 Tdy. 1. 10.

Vid. D. Fulg.

gainst the Rhe-

mish Testament

in Mat. 6. 11.

The word in the *Originall* is ambiguous, and vpon the ambiguity of the Greeke word many of the Fathers referre this Petition to spirituall Food especially; among which the Lordes Supper is a part, as the Preaching of Gods

Gods word also is an other part, noted by the Fathers to be desired in this Petition. And therefore^a saith S. Ambrose *Hec postulatio maxima est eorum que postulantur*. This is the chiefeſt Petition of all. Howbeit^x S. Luke, as D. Fulke^x noteth is the best Interpreter of the Greeke word, who sheweth that it signifieth *Bread sufficient for every day*: τὸ ἰσχυρὸν ἡμῶν ἔμμενον, saith S. Luke, δὶδὲ ἡμῖν τὸ κατ' ἡμέραν. In which place our Rhemists themselves translate it, *Dayly*. But now concerning the word *Bread*.

Bread in the Hebrew Dialect is taken for that sustenance whereby the life of man is maintained and signifies as Sustenance, that is, *Meat* and *Drink*, so *Apparell*, *Health*, *Libertie* *Peace*, &c. Like as when the Lord said to Adam, *In the sweat of thy face, shalt thou eate bread till thou returne to the earth*, his meaning was hee should earne his living by the sweat of his brows. Now *Bread* in this kinde as it hath here in this place, so ought it to haue three speciall properties. *First*, it must be given vs: *Secondly*, it must be our owne: *Thirdly*, it must be Dayly. Given vs, for that as a worthy^a Prelate obserues out of *Brentius* many haue *Panem quotidianū*, that cannot come by *Da nobis*: they come not to it by Gods gift. No they come to it either as^b *Ahab* came to Naboths vinyard, that is, by force: or as^c *Ziba* came to Mephiboseths lands, that is by fraud. *Secondly*, it must be our owne, that is, such as we obaine by the calling that we haue. In regard whereof it was the Apostles^d Precept, that if any would not worke, he should not eat, and besides that they should worke with quietnesse, and eate their^e owne bread. *Thirdly*, it must be Dayly, that is, such as teacheth vs to rest on his Fatherly goodnes from day to day, like as Manna taught the Israellites, *Exod.* 16. 19. *Merito adiecit, Da nobis hodie*, saith^f Tertullian, *vs qui pramiserat, Nolite de crastino cogitare quid edatis*. He fitly annexed this Petition here, *Give vs this day*: who had said vnto them but a little before, *Be not carefull for the morrow what you shall eate, or what you shall drinke*. Not but

^a Amb. Tom. 4. de Sacram. lib. 6. c. 5. 384.

^x Luk. 11. 3.

^y D. Fulke ubi

^{supra}.

^z Gen. 3. 19.

^a B. Andrewes of the Combat betweene Christ and Satan. Ser. 7. p. 91.

^b 1. Kin. 21. 19.

^c 2. Sam. 16. 4

^d 2. Thel. 3. 10

^e V. 12.

^f Tertul. de O-

rat. p. 658.

8 Pf. 145. 16.

that there ought to be a *godly care* with every Christian of laying vp sometimes more, sometimes lesse, as God hath blessed vs with abundance, but we ought to take heede of a *dis trusting care*, that is, when we rely too too much vpon the meanes, & vterly forget him who & openeth his hand and filleth all things living with plenteousnes. Now the greatest Prince and Potentate that is, is bound to beg this bread, which if so be he hath not in this sort; and so by reason of this blessing it prooue vnto him the *Staffe of bread*, Esay 3. 1. It will proue but the *Bread of carefulesse*, Psal. 127. 3. I come to the fift Petition: AND FORGIVE VS OVR DEBTS, AS WE ALSO FORGIVE OVR DEBTORS.

That by *Debts* here, *Sinnes* are meant; first our owne word *Trespases* which we continually vse instead thereof, doth sufficiently confirme, *secondly* the Evangelist S. Luke who vseth the very word *Anagias*, *Sinnes*, Luk. 11. 4. Now *Sins* are called *Debts* in respect of the great resemblance that is betwixt *Debts* and them. For eue as a *Debt* doth binde a man eitherto make satisfaction, or els to go to Prison till he pay the vtmost farthing, Mat. 5. 26. so is it with vs in respect of *Sin* which bindeth vs or by our selues or by some other to satisfie Gods iustice which is to be satisfied to the vtmost mite, Luk. 12. 59. Now *Forgiuenesse* serues for both, both for *Debt* and *Sinne*. And hence it is we ask it here, and no doubt as we do aske it, so we as verily obtaine it to, if we faithfully aske the same. *Qui oramus pro debitis & peccatis docuit* saith S. Cyprian, *paterna misericordiam promissit, & veniam secutura*. He that taught vs to pray for these our debts and sinnes, promised his fatherly mercy, and pardon to ensue.

* Cyp. de Orat. Domin p. 238.

But why do we here say, *As we also forgiue our debtors*, *As we also*? Why *Why*? or what kinde of consequence doth it seeme to be, that though we forgiue others that are Me as we are, yet God should forgiue vs who are in respect of him but wormes, and not men. The consequence seemeth to be this. Seeing we, that haue but a drop of mercy in respect

spect of thee, forgieue others, thou who art the fountaine of mercy, do thou forgieue vs. And therefore *S. Luke* sets it thus downe: *For euen we forgieue every man that is indebted to vs.* I, but how then if we do not forgieue? If we doe not forgieue, no not to die for it? How if we say we do forgieue, but we will never forget it? How if we proclaime that the Party offending vs may well come into our *Pater Noster*; but he shal never come into our *Creed*? How if the Sunne not of one Day only, but of whole Tweluemonths goe downe vpon our wrath? *Si dicis, fac* saith *S. Austen*, *quid enim facturum es, quo iturus es, si mentitus fueris in precibus?* If you say you do forgieue, by all meanes do forgieue then, for what canst thou possibly do, whether wilt thou go for succour, if in thy praiers thou tellest a lie. I come to the sixt Petition: AND LEAD VS NOT INTO TEMPTATION.

First here is a good sequence, & very fitly doth this Petition follow the former, to teach vs that as we must bee carefull to pray for pardon of sinnes past, so by all meanes we must endeavour to prevent sinnes to come. But now concerning the words, *Lead vs not into temptation*, that is, saith *m Tertullian*, *suffer vs not to be led by him who indreth doth tempt vs.* Be it far saith he, from vs to thinke that the Lord doth tempt, as if he knew not any mās faith, or were consenting to his overthrow: that is, the iniquity and mallice of Sathan himselfe. *S. Austen* expounds it thus: *Lead vs not into temptation*, that is *suffer vs not by forsaking vs to be led there-into.* And indeede *S. Cyprian* hath it in these words, *Ne patiaris nos induci in tentationem*; *suffer vs not to be led into temptation.* So *P. S. Ambrose*, and *9 Saint Chrysostome* to, grounding no doubt on that of *S. Iames*, *Let no man say when he is tempted I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any.*

Id est, ne nos patiaris induci ab eo utique qui tentat. Ceterum absit ut Dominus tentare videatur, quasi aut ignoret fidem nostram, aut deus infirmus et in malitia. Tertul de Orat. p. 659.

Distum est ne nos inducas in tentationem, quod intelligitur ne nos inferri deservendo permittas. Aug. ep 89 p. 257.

Cypri. de Orat. Dom. pag 239. P Ambros. Tom. 4. de Sacram. Serm. 6. cap. 5 pag 384.

Chrys. Tom 5. Hom. de Orat. Dominic. If that be S. Chrysostomes. For To. 2. Mat. in Hom. 20. he hath, Ne nos inducas. I Iam. 1. 13.

[Mat. 4. 1.

Quid est autē
quod quotidie
dicimus, Ne nos
inferas in ten-
tationem, nisi ut
non tradamur
concupiscentiis
nostris? Tradis
ergo Deus in
passiones igno-
minia, ut fiant
qua non conue-
niant, sed ipse
convenienter
tradit, & sunt
eadem peccata
& peccatorum
supplicia prae-
ritorum, & sup-
pliciorum meri-
ta futurorum.
Sicut tradidit
Achab in Pseu-
do-prophe-
tarum
mendacium: sicut tradidit Roboam in falsum consilium. Facit haec miris & ineffabilibus modis,
qui novit iusta iudicia sua, non solum in corporibus hominum, sed & in ipsis cordibus operari.
Aug. Tom. 7. cont. Julian. Pelag. l. 5. c. 3. "My Lord of London, who truly makes the garment
of holinesse honourable, Eccles. 50. 11. * Plutarch, in Cas.

man. Howbeit seeing here it is said vnto no other but God himselfe, *Lead vs not into temptation*: and the Scriptures beare witness of Christ himselfe that he was *led aside of the Spirit to be tempted of the Diuel*, which Spirit doubtles was the good Spirit, Luk. 4. 1. this same *Suffer vs not reacheth not home* to that which is intimated here indeed, & therefore say we to God himselfe, *Μη δεινῶς ἡμᾶς εἰς πειρασμὸν ἑλθεῖς*: Do not thou oh Lord lead vs into temptation, as being an action of God himselfe. Why but the Apostle *S. James* saith, that *God tempteth no man*, Πειράζει γὰρ ὁ θεὸς ἄνθρωπον. True, as the Author of evil, but as a righteous Iudge he doth. Witness *S. Austen* who after a long Disputation against *Julian the Pelagian* bringeth this Petition, as an argument to proue the same. *What is that* saith *S. Austen*, which we say daily, *lead vs not into temptation*, but that we be not delivered to our owne concupiscences? And againe a little after, *Therefore God delivereth into ignominious passions, that those things may be done, which are not convenient, but he delivereth conveniently, and the same sinnes are made both punishments of sinnes past, and deserts of punishments to come.* As he delivered *Achab* into the lie of the false *Prophets*, as hee delivered *Roboam* into false counsaile. These things he doth by marveilous and unspeakeable meanes who knoweth how to worke his indgements, not only in mens bodies, but in their very hearts. Who so will see more hereof, & as much indeed as need be spoken, I referre him to those excellent Lectures, the 18, and 19, vpon *Ionas*, delivered by him that worthily now is one of the "worthiest of our Cleargy. Our conclusion may be this. As the Romanes in the Conspiracy which was made against *Cesar*, if there were in it any thing worthy of renowne, that they referred wholly vnto *Brutus*, but al the cruel and violent acts

those

those they imputed vnto *Cassius*: so Temptation so farre forth as it is good for vs (and good it is sometimes) *Bonū mibi*, saith David, *quia humiliasti me*: It is good for me that I haue beene afflicted) the Lord himselfe workes it: as there is any euill in it, *Cassius* the Druel, and his *Complacēs*. I come to the seauenth and last Petition, though there be that make it but an Appendix vnto this, BUT DELIVER VS FROM EVILL.

He that seeketh, saith S. Austen, to be delivered from euill, is a witnesse against himselfe that he is in euill. I, and against our Roman Catholikes too, that thinke that men may be so holy, as that they may merit even for others. But this is not that I aime at now. Now at this time I am to tell you of the many evils that surround vs, while here we are in this world: In this world, saith S. Austen, there is temptation, there is in this world a dangerous navigation, somewhat there is while we are in this world, that alwaies enters into vs by the leakes of our infirmities, which is stil to be pumped out. I, but these are but generalities: will you haue the specified in particular? S. Cyprian doth it, no man better. If Avarice, saith he, be overthrowne, Lust presently starteth vp: if Lust be suppressed, Ambition followes after: if Ambition be disgraced, Wrath inflames vs; Pride puffes vs up; Drunkenesse allures vs, Envie breakes concord, and Hatred cuts off Friendship. And thus, Beloved, haue we to do with such an aduersarie, as was Hannibal to the Romanes, *Sen* uicis ferociter instat uictis: *sen uictus est, instaurat cum uictoribus certamen*. Whether he vanquish, or is vanquished, nothing but blowes to be looked for. *Ad debellandos Deos servos*, saith S. Cyprian, *Inquietus semper, & sepe infestus*: ever busie & never but making of roads to vanquish & overcome the servants of God. And He it is as the most think, that is the *Evill* here meant. It is in the Original *Αὐτὸν ποῦ*, & *Ποῦ ποῦ*. saith Beza, is spoken of the Person rather

Cyp. de Mortal. p. 207. Liv. Dec. 3. l. 7. Cyp. de zelo & libere p. 190. Ma de Persona quam de re dicitur. Beza Annot in Mat. 6. 13.

then

Ps. 118. 71.
vulg.
Ps. 119. 75.

Qui vult liberari à malo, testatur quia in malo est. Aug. Hom. 42.
In hac Terra tentatio est, in hac terra periculose navigatur, in hac terra per rimas fragilitatis subintrat aliquid, quod debeat scitinerari. Aug. Tom. 10. Tract. in Olat. Domini.
Si Avaritia prostrata est, exurgit Libido: si Libido compressa est, succedit Ambitio: si Ambitio contempta est, Ira exasperat, instat Superbia, Violentia invadat, Invidia concordiam rumperit, amicitiam Zelus abscondit.
Ilomcy; pois

then of the thing, howbeit it is al one whether of both we take it to be. The Divell indeed is the enemy that lyeth in wait for our life: but Sinne is the weapon wherewith he continually warres against vs. And thus much of the *Praier* it selfe, come we now to the *Conclusion*, which partly alleageth the Reason of making al these requests to God, and that in these words, *For thine is the kingdome, and the power, and the glory for ever*: partly assureth vs. that al shal be as we haue formerly requested & that in the word, *Amen*. FOR THINE IS THE KINGDOME, AND THE POWER, AND THE GLORIE, FOR EVER, AMEN.

I loue *Erasmus* wel, and am perswaded he wel deserues as much of all that loue true learning, but in my opinion he was much to blame to ^e say of this *Conclusion* that they that added this vnto the Lords Praier did *Divina Preca-*
tioni suas nugas assuere, to so heavely a prayer did sow patches of their owne. I am sorry that in this point his great *Learning*, & great *Iudgement* were yet no better matches. And yet can I hardly be of *M^r Cartwrights* minde on the other side, that saith these words were s borrowed frō the Prophet *David* out of the Booke of *Chronicles*: for if he suppose they came frō thence, for that the Prophet ^h there saith, *Thine O Lord is greatnesse, and power, and glorie and victory and praise: for all that is in heaven, and in earth, is thine: thine is the kingdome O Lord, and thou excellest all head over all*, as being an abridgement of them: he may cause another to thinke that our Saviours words, *Mat. 12 30. He that is not with me is against me, and he that gathereth not with me scattereth*: And *Mark, 9. 40. Whosoever is not against us is on our part*, came from a like speech of *Cæsars* let downe by ⁱ *Tully*, *Nos, omnes adversarios putare, nisi qui nobiscum essent: se, omnes, qui contra te non essent, tuos*. But howsoever that be, the words are not to be neglected, cheefely for that though they want in some Greek Copies, and those of the most ancient stamp, nor are expounded by divers of the Fathers that expound of purpose

^e *Erasm. Annot.*
in *Mat. 6. p. 33.*
Edu. Bas. 1527

^e *M. Cartwrights Answer to the Preface of the Rhemish Testament. p. 154.*
^h *1. Chr. 29. 11*

ⁱ *Cic. Orat. pro Ligario.*

pose this Prayer vnto vs, yet other Greeke Copies haue them, and the Hebrew & Syriack too; and therefore now concerning the words.

Quomodo accipis a laudibus Dei [Oratio] m saith S. Ambrose, *sa debet in Dei laude desinere*, As in our Prayers we must begin with the Praises of God, so must we end with them too. The Prayes here given are threefold. *Funiculus triplex*, saith the Preacher, *difficile rumpitur*. A threefold cord is not easily broken. Here is *Kingdome*, and *Power*, & *Glory*, all given vnto God, and twisted here together to great good purpose. First concerning *Kingdome* here, it is his royal Government over all the world, and every particular therein, the haire of our heads not excepted, nor so much as a pile of grasse. Concerning his *Power*, it is that Omnipotence of his, whereby he doth execute and administer whatsoever belongeth to that Government. Concerning his *Glory*, it is that exceeding Praise which redoundeth vnto him, by reason of such administration. And all three are for ever, his *Kingdome* for ever, his *Power* for ever, and for ever his *Glory* 190. *Eternitatem*, saith S. Austen, *in verba quatuor syllabis constat, in se sine fine est*. Eternitie in respect of the word consisteth onely of foure syllables (*Ever*, consisteth but of two) but in it selfe it is endlesse. A countereife whereof we haue in this life, p saith the same S. Austen in another place, *When as the Moone waineth and waxeth againe, when the Sun every yeare recovereth his wanted place, when Spring, or Summer, or Autum, or Winter, passe and go on, that at length they returne againe*. What? and is his the *Kingdome* then, and that for ever? Of whom then should we aske these things that belong vnto that *Kingdome*, but onely of God? Besides, that as S. Chrysostome noteth, it shewes that our Adversary the Diuell is subiect to the same God, howsoever God so permitting him he seeme to resist him all he can. Is his the *Power*, and that for ever too? Then was it a foolish decree of king Darius, that none should aske a Petition for this.

1 Vid. D. Fulke
against the Pre
face of the Rbe.
mish Test. S. 38.
m Amb. Tom. 4
de Sacram. l. 6.
c. 5. p. 384.

o Eccles. 4. 22

o Aug. Tom. 3.

in Phil. 1. 4. p. 176.

176. d. 1. p. 176.

p p. 176. d. 1. p. 176.

temporum sibi

succedentium,

dam Luna mi-

nuatur & vnu-

sus impletur.

dum sol omni-

anno locum su-

reperit, dum

Ver. vel Aestas,

vel Autumnus,

vel Hyems, sic

transit, ut vede-

at, eternitatis

quedam imita-

tio est. Aug. in

p. 9. p. 39.

Chrysost. in

Mat. Hom. 20.

Dan. 6. 7.

1. Sam. 4. 21.

Præinde à quo

petam ut acci-

piam? apud quē

queram ut in-

veniam? ad quē

pullabo ut aperi-

atur mihi? quis

habet penitenti-

am? nisi cuius

omnia? cuius su-

etiam ipse qui

peto. Tertul.

advers. Marci-

on. l. 4. p. 217.

Ob sui empha-

sis singulari

repetitione haec

verba Amen

in omni Chri-

stianorum lin-

guis invariata

probans sum-

malementum ar-

gumentum pri-

maritati He-

braica. Barth.

Scher. l. i. in

Ps. David

num. 53. Vid.

Aug. Epist. 178

& de Doctr.

Christi. l. 2. c. 10.

& l. 1. & in E-

vangel. Ioan.

Tract. 41.

2 Hier. in Mat.

c. 6 p. 21.

7 Deut. 27. 15.

2 V. 16.

the daies but only of him, seeing it is God that is power-
full only to grant all requests made vnto him, and conse-
quently these. Lastly, is his the *Glory*, and that for ever? It
is for his *Glory* that we craue these things, which *Glory*
(should but one miscarry, one only of all his Elect that
thus pray) how should it be darkped and obscured, how
might we say thereof as Phineas his wife¹ said when she
was in travaile, *Iohadab, where is the Glory?* The glory is
not departed so much from Israel, as it is in truth from the
God of Israel. I wil end this point with that of *Tertullian*,
who after a short cōvictio of *Marcion* the Heretike out of
every of the former Petitions, hath at the length this pas-
sage, & as it is likely by reason of this Conclusion. *There-*
fore of whom shall I aske that I may receive? At whom shall
I seeke, that I may find? At whom shall I knocke, that it may
be opened vnto me? who hath to give to him that asketh, but
he whose are all things; whose also I am that aske.

The word *Amen*, is an Hebrew word, & derived from
a word that signifieth *Trueth*, and hath this signification
here: that the premisses are certaine and out of doubt, and
wherevnto we doe assent, and beleue that so they shall
be, trusting to the truth of the promises of God. *S. Jerome*
2 calls it *Signamentum Orationis Dominice*. The seale of the
Lords Prayer, and so it may be called of al our other Prai-
ers besides. This indeed is the Peoples word, howsoever
now adaies it be pasted over to the Clarke, who because
whē the People are absent, is to supply that defect, is per-
mitted by them even when they are present too to say it,
and that alone. That it was and is the Peoples word, wit-
nesse that of the Apostle *S. Paul*, 1. Cor. 14. 16. as also that
whole Chapter of Deut. where it is said twelue sundry
times, as it is in our new Translation, *And all the Peo-*
ple shall say Amen. It was at that time when a many Curses
were³ pronounced by the Levites in the hearing of the
People, as *Cursed be the man that shall make any carved or*
mollen image, and² cursed be he that curseth his Father and
his

his Mother, and^a cursed be he that removeth his neighbours
marke, and so forth. Now if they were bound to say Amen
to those Curses, and that by the precept of God himselfe;
how willingly should they now at the end of every Prayer
which containeth so many blessings, be alwaies ready to
say it, and that in a decent lowd voice. I omit the custome
of the Primitiue Church in this case related vnto vs by so
many of the Fathers,^b Iustin Martyr,^c Tertullian,^d S. Au-
sten, and^e S. Ierome, for that I hasten to an end.

Thus, Beloued, haue you had in brieft my short medita-
tions of this Prayer. You haue heard of the *Exordium* of it:
You haue heard of the Prayer it selfe: You haue heard of
the Conclusion. Elegant is that *anaphoradion* *Cis*, that Re-
capitulation, and summary^f brieft, which Tertullian hath
vpon this Prayer, but speaking of it in general, *Compendijs*
pancorum verborum saith he, *quot attinguntur edicta Pro-*
phetarum, Evangeliorum, Apostolorum, Sermones Domi-
ni, Parabola, Exempla, Præcepta, quot simul expunguntur
officia Dei. Within the small compasse of a few wordes
how many passages are coucht vp together of the Pro-
phets, the Evangelists, the Apostles? How many of our Sa-
uiours Sermons, Parables, Examples, and Precepts? How
many Titles and honors of God are there set downe? So
S. Cyprian, *Præceptorum suorum fecit Iesus grande com-*
pendium, ut in disciplina celesti discentium memoria non la-
boraret, sed quod esset simplici fidei necessarium velociter dis-
ceret. Our Saviour hath made a speciall brieft of all his
Precepts, that the memories of such as are brought vp in
his Schoole should not be clogd with them, but easily &
quickly learne whatsoever was requisite to the simplicity
of their faith. So^h S. Austen, *Docuit te pauca verba que qui-*
vis idiota potest tenere & dicere. He hath taught thee a few
words which the simplest that is may haue by roate, and

nice sacramenta, quam multa, quam magna, breuiter in sermone collecta, sed in virtute spirituali-
ter copiosa: ut nihil omnino pretermisum sit, quod non in precibus atq; orationibus nostris celestis
doctrina compendio comprehendatur. Cyp. lb. p. 232. ^h Aug. de Temp. Ser. 170. p. 692.

^a V. 17.

^b Iustin Mar-

^c Tertul. despe-

^d Aug. epist. 106

^e Hieron. Pref.

^f ad. lib. 2. Com-

^g ment. in epist. ad

^h Gal.

ⁱ Honor in Pa-

^j tre, fides, testi-

^k monium in No-

^l mine, oblatio

^m obsequii in Vo-

ⁿ luntrate, com-

^o memoratio spei

^p in Regno, pe-

^q iusio vite in

^r Pauc, eximio.

^s gesis debitorum

^t in Depreca-

^u tione, sollici-

^v tudo sensationis

^w in Postulatio-

^x ne tuelæ,

^y Tertull. de O-

^z rat. p. 659.

^{aa} S. Cyp. de Orat.

^{ab} Dominic. p. 239

^{ac} And I againe,

^{ad} Qualia sunt O-

^{ae} rationis Domi-

1. *David Ra-*
tional. divin.
Offi. l. 5. c. 5. S.
17.
1. Tul. de. Orat.
l. 1.

repeate it againe. There are that call this Prayer *The salt*
refall of our Prayers which we make to God above, & indeede
 not vnlitely. For as Tully giues a precept concerning Rhetorick, that, *Libandus est ex omni generi urbanitatis facie-*
tiarum quidam lepos, quo tanquam sale perspergatur omnis
oratio: we must gather and picke out here and there pretty
 and witty sayings, wherewith our speech is to be sprink-
 led as it were with salt, to make it the more toothsome:
 right so in the Congregation are all our Prayers besprink-
 led with this Prayer, & therefore is it vsed in our Church
 Service, *First* in the front of our Prayers, immediatly after
 the Confession, *Secondly*, after the Beliefe, *Thirdly*, at the
 end of the Letany. In the front saith Reverend Hooker,
as a Guid, in the end of some principall limmes, or parts of our
prayers, as a complement which fully perfecteth whatsoever
may be defectiue in the rest. And here should I make an end,
 but that I hold it very requisite having shewed you *Quid*,
 what to pray, to put you a little in minde *Quales*, after
 what sort you should come to Gods house to pray. I will
 effect it in a few lines.

The Author is *Apocryphal*, the words notwithstanding
 may be *Canonicall*, which Iesus the Sonne of Syrach hath
 Eccles. 4. 17. *Amongst the Ecclesiasticus, 18. 23. Before thou prayest saith he, prepare*
 thy selfe, and be not as one that tempteth the Lord. I say the
 words may be *Canonicall*, for that the selfe same words in
 the Customes effect are indeed in *Canonicall* Scripture. Take heed to thy
 of the Vniuers foot saith Ecclesiastes, *when thou entrest into the house of*
 God, and be more neere to heare, then to giue the sacrifice of
 fooler. Alas Beloved, who is it now a daies that esteemes
 of the Church as of the house of God? What difference do
 we make betwixt it & the poorest Cottage that is where
 must our Childre play but forsooth in the Church, or that
 which is all one in effect, the Churchyard. We may well
 blush to speake it, but it is in vaine to hide it, it is too too
 manifest to our faces, those monuments, those glorious
 monuments that haue stood in our Windowes yncracks.

vntouched, faire and seemely to see to, for hundreds of
 yeeres together, haue even in our memory beene pelted
 downe by little *Brass* in their playes and pastimes, to the
 eie-soare, may heart-soare of as many as truly loue Gods
 House. Alas how were Children brought vp heretofore in
 ages gone & past, had they no pastimes? No recreations? P Gen. 28. 16.
 Yes doubtlesse, & places to recreate theselues in, though ¶ We come (a
 the Church or Church-yard by all likelyhood were none. many of vs) a-
 But what will you say meanes this? What is this vnto my bout the middle
 purpose? I was to tell you now, after what sort you should of Service, if not
 come to Gods house to pray. True it is I was so, and so I at the later end,
 do, and therefore made instance in this Example to put we there set
 you in minde how reverently you shoulde esteeme of the with our bats
 Church. It was *Iacobs* saying whē it seemeth he had some. on at a great
 what forgot himselfe, part of it: but
¶ Surely the Lord is in this place, and sooner ended Service is no
I was not aware: And presently after, but we clap on
How fearefull is this our; bats in-
place! This is no other but the house of God, and this is the deed, which
gate of heaven. Beloved, we haue as great cause to say as should it, be in a
 much of Gods Churches: and shall we go into them, or Chamber of Pre
 go out, or behaue our selues therein, as rudely and vnci- sence, might
 villy as if they were but our Fathers Barnes? I dare avow make us to for-
 that that Popish extremity of *Superstition*, is farre better feit our heads.
 then this Extremity of *Profanenesse* on our side, & though Offer it now
 a reverend regard of place adde nothing to *Praier* it selfe; vnto thy
 yet is it a help no doubt to them that pray, in regard wher. Prince: will
 of Churches especially haue beene deputed to that vse. he be cōtent
 Hence those many religious Solemnities in erecting them with thee, or
 at first, in making of them publike, and delivering them accept thy
 as it were into Gods owne possession, all to intimate vnto Person, saith
 vs in solemne manner the holy and religious vses, it is in- the Lord of
 tended they should be put vnto. When *Constantine* the hoffs. *Midas*
 Emperour had finished an house for the service of God at 1.9.
 Ierusalem, the dedication he iudged a matter not vnwor- ¶ Vid Euseb. de
 thy, about the solemne performance whereof, the greatest Vita Constant.
 part of the Bishops in Christendome should meete togi- 1.4 c. 1. 43. 44.
 ther. The like is recorded by *Athanasius* concerning a 45.
 Bi- ¶ Athanas. A.
polog. ad Con-
stantinum

our selves to prayer, wee must wish all our hearts apply our selves to the prayers then made in the Church. Every secular and carnall thought ought then to be abandoned, & our mind fixed only on that which is said by the Minister. Hence it is the Minister saith, Lift vp your heartes, and the People answere againe, Wee lift them vp vnto the Lord. So that let our Heart be close shut against our Adversary, but wide open vnto God, nor let it suffer in time of Prayer the Enimy of God to come but neer it. S. Cyprian goeth on, elegantly, & excellently, but I made promise but of a little, wherefore but thus much of Praier, the second of those points that the Church is to practise. The third is Fasting, and of Fasting I had thought to haue intreated the next Thursday, but for then wee are to celebrate elsewhere the Natiuity of him who came neither eating nor drinking, *Mat. 11. 18.* that is in the way of Righteousnes, *Mat. 2. 1. 32.* whose Disciples fasted oft, *Mat. 9. 19.* It is I am perswaded Gods good providence whose wisdome so comely^d ordereth all things, that first (as it were) we should see the Party who is so memorable for Fasting, thereby to season vs the better for the better receipt of that Doctrine. Of Fasting then if God be willing the Thursday after that.

In the meane time He so blesse vs and the seed that hath bin sowne, &c.

uari & capiti.
epitū cogitatio-
nibus & pro-
phanis, cum Do-
minum deprecari,
quasi sit aliud,
quod magis
debemus cogitare
quàm quod cum
Deo loquar?
Quomodo te audi-
di à Deo pos-
sulas, cum te
ipse non audias?
Vt esse Deum
memorem tui
cum rogas, cum
tu ipse memor
tui non sis? Cyp-
de Orat. Domini-
nic. p. 241.
d Wild. 8:1..



FASTING.

Lecture 11.

July, 1.

1613.

I Am come at this time to speake of FASTING, an Argument seldome spoken of, and as seldome practised by a many. For how many are there in this Kingdome so whome throughout the whole yeare no meale comes amisse, *Fasting Daies*, & *Flesh Daies* are all one with the, yullesse perhaps (which is oftē too) the *Fasting Daies* proue more fleshly then the *Flesh Daies* theselues. It is true we shew our selues that we are no *Papists* herein (and yet by your leave some *Papists* will licke their fingers with us now & then) but in avoiding that extremitie, doe we not run into another? what if they forsaking *Flesh* on the se daies, glorie themselves with *Fish* more powerfull then any *Flesh* to the furtherance of that which is not at this time to be spoken; shall we therefore on the same daies glorie our selues asmuch with *Flesh* and all for we will be opposit? what if a many of them, it may be, abstaine even from *Fish* too, and yet haue their diuers & sundry sweet *Confessions* more powerfull then *Flesh* or *Fish*, and of warmer operations; shall we therefore gurmardize, and say we fast as they doe? What if they put merit in Fasting, and so proue erroneous; shall we therefore be prophane and wholly irreligious? Nay, God forbid. We haue not so learned Christ, you knowe whose saying it was,

Non ego. *Ad Rom.*

N^o

C^{um}

^a *Insuper etiam
saman abstinē-
tie in deliciis
querimus. Hi-
eron Tom. 2.
ad Nepot.*

^b *Hor. Ser. Li.*

Cum veto te fieri, vappam mber, ac Nibulonem.

^aThe difference
between starving
and stark blind;
The wise man
at all times to
follow can find.
Heywoods
Dialogue of Pro
verbs. Part. 2. p.
H. 4. b.

^bB. Andrewes
of the Combat
between Christ
and Satan. Ser.
2. p. 14. b.

^cDeut. 9. 9.

^d1. Kin. 19. 18.

^eEzra. 8. 31.

^fChrys. Tom. 3.
Ser. de Ieiun.

^gAmbr. Tom. 4.
de Helia & Ie
iun. c. 3. p. 289.

^h1b. c. 8. p. 292.

There is a difference, saith our English ^c Proverb, *betweene starving, and starke blind.* What we not to fast at all? nay to be Enemies to Fasting? we not to practise that, the praises whereof are so frequent, & the effect said to be so potent, throughout the whole *Scriptures*, and *Fathers* of the Church? Goe we to the maner of the Church at all times, & hath it not alwaies beene that at the first institution, or vndertaking of any great & weightie affaires, there hath beene, as a worthy ^d Prelate obserueth, extraordinary Fasting? So *Moses*, saith he, when he entred into his calling, at the receaving of the Law, ^e fasted fortie daies. So *Elias* at the restoring of the same Law, did the ^f like. So likewise when they went about the reedifying of the Temple, *And there was the River by Abana*, ^g saith *Ezra*, *I proclaimed a fast, that we might humble our selves before our God, and seeke of him a right way for vs, and for our children, and for all our substance.* So likewise in the new Testament, as at the Separation of *Paul & Barnabas*, *Acts* 13. 3. at the ordaining of *Elders*, *Acts* 14. 23. and in a dangerous voyage by Sea, *Acts* 27. 9. Come we to the *Fathers*, and whenas they endeavour to speake of Fasting, they can hardly satisfy themselves with the severall appellations they giue vnto it. Fasting, ^h saith *S. Chrysostome*, *is an imitating, or following the very Angels in heaven so farre forth as we are able, a contempt of things present, a Schoole of Prayer, a sustentance of the Soule, a Bridle to the Body.* What is Fasting, ⁱ saith *S. Ambrose*, *but an heavenly substance and representation.* Fasting is a refreshing of the Soule, the food of the minde. Fasting is the life of Angels. Fasting is the Death of offences, the razing out of sinne, the remedy of Salvation, the roots of Grace, it is the Foundation of Chastitie. And againe a little after, Fasting, ^j saith he, *is the Schoolemaster of Continency, the doctrine of Virginitie, the humilitie of the minde, a chastizing of the Flesh, a forme of Sobrietie, a rule of vertue, a purifying of the Soule, the bountie of commiseration*

tion, the doctrine of Lenitie, the allurement of Chastity, the glory of old men, the preserver of young. Of Fasting then at this time: and the Text I have chosen to this purpose is a saying of our Saviours in the second Chapter of S. Marks Gospell, the 19. and 20. verses. The words are these:

And Iesus said vnto them, can the Children of the Marriage chamber fast, whiles the Bridegroom is with them? As long as they haue the Bridegroom with them, they cannot fast. But the daies will come when the Bridegroom shall be taken from them, & then shall they fast in those daies.

In which words we are to consider. First the occasion of them, then the wordes themselves.

The occasion of these wordes is intimated vnto vs in the verse going before. The Disciples of Iohn, saith Saint Marke, and the Pharisees did fast, and came and said vnto him, why doe the Disciples of Iohn, and of the Pharisees fast, and thy Disciples fast not? S. Mathewe ^m saith the Disciples of Iohn, did come and aske the question, S. Luke ⁿ saith it was the question of the ^o Scribes and Pharisees. So that belike all came, the Disciples of Iohn were here ioyned with Scribes and Pharisees. Not Saule among the ^p Prophets, but the Prophets among Saules; Brutus with Cassius, and Cassius with Brutus, and both against Caesar. Iohn the Baptist was a man of whom our Saviour gaue that great testimonie; ^q Verily I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist. The Scribes and Pharisees were the greatest enemies that ever our Saviour had, and yet see how these old Foxes could wind themselves into that Brood, & cause them here to ioine with them in way of opposition to our Saviour. They could not be ignorant how their Master Iohn condemned the Pharisees, no man more, how he

^m Mat 9. 14.

ⁿ Luk 5. 30.

^o So it may seeme by comparing the 30 and 33 verses together: but S. Austen was of opinion that S. Luke did mean the guests in that place. Aug. de Consens. Evang. l. 2. c. 27.

^p 1. Sam. 10. 11

^q Mat 11. 11.

* **Mat. 3. 7.** *Reveighed against them most bitterly, tearing them
 Generall of Scribes, as being unworthy the name of Men,
 and yet forsooth who but they here with Scribes & Pha-
 risees. A lesson to teach vs with whom we vse to comfort
 our selves, for it is not for nothing that Solomon coun-
 sailes vs to make no friendship with an angry man, nor to
 goe with the furious man, and the reason he giues is this,
 that thou shalt learne, saith he, his wiles, & requene destructiō
 to thy soule. That God was mercifull to the Soules of these
 Disciples of Iohn I doubt not, but see how they learne
 the wiles of these angry and furious men. First they learne
 to find fault with him, of whom their Master himselfe had
 said, *Ecce Agnus Dei*; Behold the Lamb of God, which
 taketh away the sinnes of the world, that Lambe of God,
 that Sonne of the Father that taketh away the sins of the
 world, & was to haue mercy even on them: they are now
 offended at him, they are offended with his Followers,
 they make themselves inmates with those who were Trai-
 tours to his Person, *Nolumus hunc regnare super nos*. We
 will not haue this man to raigne over vs, *Luk. 19. 14.**

* **1st Tim. 3. 1.** *Omne in precipiti vitium stetit.*
 They rest not here, they runne headlong yet farther, they
 fall to boasting of themselves. We the Disciples of Iohn,
 and of the Pharisees fast, nay as it is in *S. Matthews Gos-
 pell*, we and the Pharisees fast oft. It was an excellent say-
 ing of *S. Austen*, *Vitia cetera in peccatis, superbia verò e-
 tiam in recte factis timenda est, ne illa qua laudabiliter facta
 sunt, ipsius laudis cupiditate amittantur*. All other vices
 are to be taken heed of in the sinnes that we commit, but
 we are to beware of Pride evē in the good things that we
 do, lest we should loose the benefit of those things that
 are laudably done by a desire to be praised for them. And
 might not our Saviour now haue said as *Caesar* did to *Bru-
 tus* that staid him with others, *God favor? What & Bru-
 tus too? What? Iohns Disciples so brutish? Might he not
 haue said as the Prophet Hosea did, Though thou Israel
 play*

play the harlot, yet let not Iuda sin? Might he not haue saide as once he did; *When thou fastest annoint thy head & wash thy face, that thou seeme not vnto men to fast*, much lesse boast of it so vnto me? But let vs see what our Saviour said. *And Iesus said vnto them; Can the children of the marriage chamber fast, whiles the Bridegroome is with them? As long as they haue the Bridegroome with them they cannot fast. But the daies will come when the Bridegroome shall bee taken from them, and then shall they fast in those daies.* He puts the in minde of a certain speech which they had heard of their Master before. For when they had come vnto their Master long before this and said vnto him, *Rabbi he that was with thee beyond Iordan to who thou barest witness, behold he baptizeth & all men come to him*: his answere vnto them was, *A man can receiue nothing, except it bee giuen him from heaven. Tee your selues are my witness, that I said, I am not the Christ, but that I am sent before him. He that hath the Bride is the Bridegroome. So that he who a litle before saw Nathaniel vnder the figtree before that Philip called him, Ioh. 1. 48. saw no doubt al this, and heard all this communication betweene Iohn and his Disciples. To this then it is likely he alludeth here in this place, hence it is he here saith, Can the Children of the marriage chamber fast whiles the Bridegroome is with them? as long as they haue the Bridegroome with them they cannot fast. But the daies will come when the Bridegroome shall be taken from them, and then shall they fast in those daies.*

Mat. 6. 17.

Ioh 3. 27.

Which words containe in them a double answer to the former question. First an answer by way of interrogation with an affirmatiue annexed; and that in these words, *Can the Children of the marriage chamber fast whiles the Bridegroome is with them? As long as they haue the Bridegroome with them they cannot fast.* Secondly, an other answer by way of affirmation only, how indeed they should fast afterwards: *But the daies wil come whē the Bridegroome shall be taken from them, & then shall they fast in those daies.*

¶ 1. 2. 3. 4. 5.

¶ Vid. Aug. de
Consens. Evang.
lib. 27.

¶ Eccles. 3. 1.
3 V. 4.

* Institutum est
ut iam passio
sponsa non tra-
dantur statim,
ne vileus babe-
at Maritus da-
tam, quam non
suspiciaverit
sponsus dilatom
Aug. Confess. l.
S. c. 3. Vbiq;
maius gaudium,
molestia maior
precedit. lb.
b Ioh. 3. 28.

¶ Calv. in hunc
locum.

So that our Saviour here in this place stops not (as else-where) two gaps with one bush, but one gappe with two bushes, to make the fence somewhat stronger, according vnto that, *a good measure, pressed downe, shaken together and running over*, Luk. 6. 38. It is in S. Lukes Gospell, *Can yee make the children of the wedding chamber to fast*, Luk. 5. 34. and Mat. 9. 15, *Can the children of the marriage chamber mourne*, so that the Similit here vsed is borrowed primarily from the solemnity of marriage. As if our Saviour had thus said: *To all things there is an appointed time, and a time to every purpose vnder the heaven. A time to weepe, & a time to laugh, a time to mourne, and a time to daunce. A time to embrace, and a time to be farre from embracing. A time of warre, and a time of peace.* Now the time that is most suitable to the time of laughing and of dauncing, to the time of embracing, & of peace, what is it vnder heaven, if it be not marriage time, when after so much loue and liking of both Parties, the Bridegroom, and the Bride, so many sighes on either side for waiting each other, so many staies and lets and prolongings of the time, both at length enjoy each other, to the great reioicing of their friends, who strine to shew that ioy of theirs some in one kinde, some in an other. But what will you say is this to the question here proposed? Much every maner of way. Our Saviour Christ Iesus here was this *Bridegroom*. He had newly married (as it were) his Church vnto him. It was the cause of his comming from heaven to solemnize this marriage. They were as you heard before S. Iohn the Baptists owne words: *He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, reioiceth greatly because of the Bridegrooms voice. This my ioy therefore is fulfilled*, Now as our Saviour was the Bridegroom, so his Apostles were the marriage Guests, for so by an Hebrew phrase, *The children of the marriage chamber* here signifie. They the enjoying his corporal presence what should they but reioice, I, & reioice greatly because of

of the Bridegroomes voice, as *John* the Baptist spake. And thus at this time did the Apostles, as our Saviour sa'd, so fared they, and how then could *Feasting & Fasting* agree together. So that *Cannot* here in this place. *As long as they haue the Bridegroom with them they cannot fast*, is takē for that as ¹ *Naxianzene* noteth, which is not convenient nor agreeable vnto reason, nor is not fitting so to doe. And thus much of the first Answer.

¹ *Greg. Naz. O-
ral. 36. p. 183.
Edit. Par. 1609.*

The second answer (which I told you was by way of affirmation only) was that there was indeede a time to come when these his Disciples should fast. When there should be mourning, and weeping, & great lamentation, like as ^m *Rachel* wept for her children, and would not be comforted because they were not. For the time was afterwards to come, and that within a few yeares, when this their *Bridegroom* should be taken from them; & then indeede were they to make many an hungry meale God wot. He was to be taken as a Thiefe with swords & with stauces, *Mat. 26. 55.* He was to be taken from Prison and iudgement, *Esay 53. 8.* He was to be taken out of life, even as a sheepe is brought to the slaughter, *Esay, 53. 7.* he was to be taken from the Crosse, and put into a new Tombe, *Mat. 27. 60.* he was (as they thought) to be taken fro the ce-
roo, *They haue taken away the Lord out of the Sepulcher, & we know not where they haue laid him, Ioh. 20. 2.* Lastly, he was to be taken vp on high, for a clowd tooke him out of their sight, *Act. 1. 9.* The *Bridegroom* then so many waies to be taken away from them; imagine, Beloved, in what a taking these his Disciples might be, and how prone they should be to fast, that were to surfer afterwarde of so many severall sorrows. You haue seene the occasion of these words, as also the words themselves. It remaineth that out of the same I now obserue vnto you such points as may be gathered therevpon, and those are three. First a Necessity of Fasting, and that in these words, *And then shall they fast.* Secondly, who they are vpon whom this necessity

cessity is here laid, and that in these words, *The children of the marriage chamber*: Thirdly, the time when, and that in these, *The daies will come when the Bridegroome shall be taken from from among them, and then shall they fast in those daies*. Of every of these in their order, & first of the Necessity of Fasting. And then shall they fast.

Before we come to shew the Necessity of Fasting it will will not be amisse to consider first what Fasting is. Fasting

* Chemnit. Ex
am. Conc. Trid.
Part. 4 p. 90.
Col. 2.

saith a good Writer, *est castigatio corporis, & humilitatio animi per abstinentionem cibi & abdicationem deliciarum seu delectationum, quibus corpori & sensibus aliis bene solet fieri*. Fasting is a chastisement of the Body, and a humiliation of the mind through abstinence of meat and abandoning of pleasures whereof the Body at other times is made partaker. Or thus, *Ieiunium est abstinencia cibi, & abdicationis delectationum corporis ad tempus talis, qua & corpus castigetur, & animus humilietur*; an abstinence from meate and such a forsaking for a time of all our pleasures, as that the Body is thereby chastised, & our minds & soules humbled. For the better conceauing whereof we are to knowe that whereas every Man consisteth of two parts, the Body and the Soule, and this Body, and this Soule are too too many times like *Simeon* and *Levi*.

* Gen. 49. 5.

Brethren in euill, going about to overthrow themselves, and to worke their own bane: and whereas all this harme proceedeth chiefly from the elder of these twain, the Body, which hath this advantage of the Soule, that as it selfe shall be affected, so shall the Soules operations be: hence it is, that to bring them both into a ghostly kinde of temper, and to make them hold a true pace, we becaue the Body of that vsuall food which formerly we gaue vnto it. Famous was the saying of *Hilarion* to this purpose, who living solitarily in the Wilderness, and feeling those sparkles arising that vse to set the Soule afire: what saith he vnto his Flesh, and darest thou begin to kicke? *Ego Aselle faciam vt non calestres*. Asse as thou art I will hamper thee well enough. Nec te

* Prius semina-
tur homo, postea
concipitur in
utero, & ibi
caro formatur,
deinde post dies
47. creatur ani-
ma & corpori
insudatur Aug.
ad Frates in
Eremita. Ser. 25
p. 943.
* Hieron de vi-
ta Hilarion.

bor-

hordeo aliam, sed paleis. Fame te conficiam & siti: gravi onerabo pondere: per affus indagabo & frigora, ut cibum potius quam laetitia cognosces. I shall not hereafter feed thee with provender; but only with calfe. I will make thee even pine away with hunger and thirst. I will drive thee through heat and cold, so that thou shalt have little lust to thinke on any thing, but of meat. But as there is in this case to be an abstinence of meat, so there is to be besides an abandoning of all such pleasures as we are at other times to partake of. And therefore the Prophet Joel in an extraordinary case of Fasting, such as a Publike Fast is whereof you shal' heare anon, *Blow the Trumpet,* saith he, *in Syon, sanctifie the congregation: gather the Elders: assemble the children, and those that sucke the breasts: let the Bridegroome goe forth of his chamber, & the Bride out of her Bridechamber.* Behold, Beloved, even the Bridegroome, who was by Moses law priviledged no lesse then for a twelue month, that he should not go a warfare, neither be charged with any busines, but he should be free at home, & reioyce with his wife, & priviledged by our Saviour here in this place; yet had he no priviledge in a case extraordinarie, and no marvaile, for nor *Childre*, nor *Babes* that suckt the breasts were it seemes exempted either. So the Apostle to the Corinthians speaking to married couples, *Defraud not one another,* saith he, *except it be with consent for a time, that you may give your selves to fasting, and prayer.* What, and is this wild fire of our Flesh the only cause of Fasting then? No not so neither. *Much harme,* saith Reverend Hooker, *hath growne to the Church of God, through a false imagination that Fasting standeth men in no steed for any spirituall respect, but only to take downe the franknesse of nature, & to tame the wildnesse of the flesh. Whereupon the world being bold to surfeit, doth now blush to fast, supposing that men who they fast doe rather bewray a disease, then exercise a vertue.* Immo wonder, saith he, what they who are thus perswaded, doe thinke, what conceit they have concerning the Fasts of

Joel. 2. 15.

Deut. 24. 5.

1. Cor. 7. 5.

M Hooker.

Eccles Pol. 15.

§ 72 p. 205.

¶ Dum ad au-
res tuas voce
cordis intendi-
mus, nescio un-
de irruentibus
nugatorijs cogi-
tationibus res
tanta praeidi-
tur. Aug. Conf.
l. 10. c. 35. p.
330.

¶ Ad orationem
affilio, non ora-
rem, si nō crede-
rem, sed si verē
crederem, illud
cor quo Deus
videtur mun-
darem, manibus
tanderē pedes,
genas lacrymis
vigarem, corpo-
re inhorrescerē,
ore pallerem, in-
cerem ad Domi-
ni mei pedes, e-
osq. stotu persū-
derem, crine ter-
gerem, haerem
ceris truncis
crucis, nec prius
amitterem, quā
misericordiam
impetrarem.
Nunc vero cre-
derem in ora-
tione mea, aut
per porticus de-
ambulo, aut de

the Patriarches, the Prophets, the Apostles, our Lord Iesus Christ himselfe. Some other causes there were in those then, and may be in vs likewise, which may moue vs to fast. There are that alleage other causes, why we also ought to fast, as first that we may be the better disposed to Prayer and Meditation: Secondly, that it should be a testimony of our humiliation before God, when vpon extraordinary causes we acknowledge our own guiltines. And indeed when we call to minde our many weaknesses in praying, whose conscience will not checke him, and con- trol him for the same? Let me instance even in the Fathers, who acknowledging as much of themselves, are sufficient witnesses vnto vs of the generall deluge of this Sin. *Whila we intand,* saith S. Austen, *to pray vnto thee with the voica of our heart, we are cut off I knowe not how, with a many idle cogitations that rush in vpon vs.* So S. Ierome. *I come,* saith he, *to pray, I should not pray at all vnlesse I did beleoue, but if I did beleoue indeed, then should I cleane that bearn wherewith God is soene, I should knocke my breast with my hands, water my choakes with teares, I should feele an horror ouer all my body, I should be as pale as ashes, I should kneele at the feet of my Lord, and wash them with my teares, and wipe them with the haire of my head, doubtlesse I should hold fast the beame of his Crosse, and in no wise part from it vntill I had obtained mercy.* Howbeit now most often times in the Prayer that I make, or my wis are a wealgathering, or my minde is, on my halfe-penny, or quite transported with foule and filthy thoughts, I doe those things that are shamefull to be spoken. Thus S. Ierom, if not of himselfe, yet in the person of *Orthodoxus*, a true beleeuers, to shew that even true Beleevers may thus be distracted in their prayers. So S. Bernard: *Hanc mercy vpon me O God,* saith he, *for where I ought to senore compuncto, aut obdussum turpi cogitatione, etiam qua disternibenda sunt, gero.* Hieron. *Advers. Luciferian. Dial. 7* Misere mei Deus quoniam ibi plus pecco, ubi peccata mea emenda, re debeo. In Monasterio namq. sepe dum oro, non attendo quod dico. Oro quidem oro, sed mente sua vagante, orationis fructu privor. Corpore sum interius, sed corde exterius: ideo perdo quod dico. Idcirco magnam iniuriam Deo facio cum illum precor ut meam precem exaudiat.

amend

amend my faults, there am I faultie more and more. For often times in my Monastery while I am a praying, I attend not to what I say I pray indeed with my mouth, but my mind wandring abroad, I am deprived of the fruit of prayer. My body is within indeed, but my heart is without, and therefore I loose the words that I speake. And againe a little after, wherefore I doe great injury to God, when I pray him to heare my prayer, whereunto my selfe doe not hearken while I powre it forth unto him. I make request unto him to attend unto me, and I for my part neither attend my selfe nor him, nay which is farre worse, by casting to and fro vnclean & vnprofitable thoughts in my heart, I present unto his presence an intollerable stinck. Now if the Believers of the flocke of Christ thus spake of themselves, at least wise of such Beleeuers as they themselves were, what may we say in like case, whose consciences will put vs in mind of more then this comes to. We are never better affected unto God, saith Reverend Hooker, when when we pray; yet when we pray, how are our affections many times distracted! How little reverence doe we shew unto the grante maiesie of God, unto whom we speake! How little remorse of our owne miseries! How little taste of the sweet influence of his tender mercies do we feele! Are we not, saith he, as unwilling many times to begin, and as glad to make an end; as if in saying Calvpo me, he had set vs a very burdensome task? All this and more then this our Flesh continually worketh, that traiterous Flesh of ours, and therefore you see how necessary it is we should subdue it as by other meanes, so especiallie by Fasting.

You see what Fasting is. You haue seene withal the Necessity of it. For if our Flesh be thus wilde and not to be tamed but by Fasting: if Fasting better disposeth vs to Prayer and Meditation: if Fasting be a speciall testimonie of humbling our selves before God, what remaineth but as the Apostle S. Paul said of Preaching, ^b Necessity is laid upon me, and so is unto me if I preach not the Gospell, so we lay of Fasting in time of the Gospell; Necessity is laid vpo

quam ego qui
fundo nō audio.
Deprecor illud
ut mihi in. Edat.
ego vero nec
mihi nec illi in-
tendo sed quod
determina est, im-
munda & inu-
ltera corde
versando, fetor
rem horribilem
eius aspidibus
ingero. Bern.
Meditat. Aliis
lib. de anima. c.
8. p. 297. col 4.
= M Hooker
learned dis-
course of Iustif-
ication, &c. p.
10.
= Nos experi-
mento continuo
cernimus & se-
simus hanc eua-
gationis neces-
sitate. Gerson
de Orat. & eius
valore. Oper.
Part. 3. fol 4. r
Col. 3. And he
tells a little
before of the
Country fel-
low that was
to say his Pa-
ter noster for
an Ass and
quite lost him
by reason of
the Saddle.
= 1. Cor 9. 16.

ys and wo is vnto vs if we fast not. Woe vnto our *Bodies* for they are as so many *Serpents* proffering forbidde fruit vnto our Soules: woe vnto our Soules for they are as so many *Eyes* tempted, and tempting others. Woe to vs *Bodies* and *Soules*, which shall not be cast out of Eden onelie, where shall be set *Cherubims* & the blade of a Sword shalke to keep the way of the tree of life, but both shal be cast out into vtter darknes where is weeping & gnashing of reeth. I come to the second point; who they are that are to fast, and that in these words; *The children of the marriage chamber.* And Iesus said vnto them, *Can the children of the marriage chamber fast, whiles the Bridegroom is with them?* You heard before who they were that were meant by these *Children* here. And it is true the Apostles indeede were primarily meant, they were the Parties here oppugned, and they were the Parties here in this place defended by our Saviour. Howbeit as *some things* were spoken to, and of the Apostles in particular, wherein no body els. was to beare a part: *some things* wherein their Successors only and the Cleargy should haue a share: *some things* wherein all Christians should share as well as they: so this among other things appertained to al Christians, especially al such as to whom or Age, or weaknes gaue no exemption. For as for such our Adversaries, themselves will not deny but they are to be exempted indeede. And therefore *Bellarmin* hath some certaine *Classes*, *ranches* and orders of men of this kinde. In the first he placeth Oldmen and Children, sicke folkes, & women with childe. All such as in the opinio of Physitians cannot fast without danger of bodily health, & all such poore folkes as go from dore to dore, as the second Preachers, & Lecturers, & Confessors, and such as attend on sicke folkes, & any other who cannot possibly fast & satisfie wthal the duty they owe vnto the Church. In the third all such as having a laborious kinde of trade haue their spirits exhausted by it, he maketh instance in Masons, Smithes, Carpenters and the like. And indeede

upon me why haste thou for saken me: and art so farre from
 my health, and from the words of my complaint? Secondly, vs
 all in generall when vpon a whole Citty or vpon a Na-
 tion be sendeth some generall calamities, & therefore the
 Prophet David^o againe, O God, wherefore art thou absent
 from vs so long, why is thy wrath so hot against the sheepe of
 thy pasture? According to these two circumstances *Fasting*
 were commonly in holy Scriptures, & now in time of the
 Gospell taught our Fasts also to be. So that *Fasting* in ho-
 ly Scripture were either of mens owne free and voluntary
 accord at their particular deuotion did moue them there-
 unto, or els they were publicly entoiued in their Syna-
 gogues, and required at the hands of all. Concerning pri-
 uate Fasts in holy Scriptures there was an ancient practise
 among the Iewes of fasting voluntarily and in privat, whe-
 ar there was no day set, but the Party that fasted chose a-
 ny time according to season and opportunity. And it was
 concerning those that our Saviour gaue those precepts,
Mat. 6. 16. Where he taught them also the manner of Fa-
 sting, and proposed vnto them a reward. Now private Fasts
P. Marry Faith *Peter Marry* are then to be vnderaken whe some
 proper and peculiar calamity afflicte them at home, or if no
 such beide vs, then must wee so doe for others. Thus did
David the Prophet in generall, *Psal. 35. 12.* & particular-
 ly for *Abner*, *2. Sam. 3. 35.* When they were sicke, saith he, I
 put on sackcloth, and humbled my soule with fasting: and a-
 gaïne concerning *Abner*, So do God to me, saith he, and
 more also, if I eat bread, or ought els, til the Sunne be downe.
 Concerning their publique Fasts, required at the hands of
 all, they were either Ordinary or Extraordinary. Ordinary
 Fasts, such as were either yearly, or monthly, or weekly, ob-
 served by them. Extraordinary, or vpon occasion of some
 imminent danger, or some publike calamity that had o-
 vertaken them already, or vpon the vndertaking of some
 great & weighty affaires. Imminent danger as that of Ni-
 niveh (though the Ninivites were not Israelites) *Jon. 3. 7.*

Publicke calamity, as that of the Israelites against the Beniaminites, Judg. 20. 20. Undertaking of weighty affairs, as the edifying of the Temple, Esd. 8. 21.

In imitation of all this we have also our Fasts, *Ordinary*, and *Extraordinary*. Our *Ordinary* Fasts are such as are to be observed either yearly, or weekly. The yearly Fast is *Lent*, and *Ember daies*. *Ember daies* so called as if you should say *Temper daies*, of *Quatuor Tempera* (according to the Dutch, the root of our English) so we to be fasted foure severall times a yeere. The *weekly* Fast is to be observed on *Wednesdaies*, and *Frydaies*, and *Saterdaies*. Concerning *Frydaies*, and *Sater daies*, how first they were kept by the Church but yearly, and that immediately before Easter, how afterwards they came to be weekly, but the Churches that observed not *Saterday*, had *Wednesday* instead thereof, it would aske a long time to tell you, and therefore I referre you to *Reverend Mr. Hooker* for this point. Concerning *Wednesday*, it is a day enjoined by *QUEENE ELIZABETH* of blessed memory, whose the words are, *other*, &c therefore when that franticke *Pope* in his famous Bull against her, among many grosse and palpable untruths had set downe this for one that shee had abolished *Ciborum abstinentiam*, all choice of meates; our worthy *Irwell* thus answered it; *What one fifth day is changed through the whole yeere? What Lenten, Ember, Saterday, Fryday, or other usuall Fasting day? Our Law* saith, *it shall not bee lawfull to any person or persons within this Realme to eate any flesh upon any daies now usuall observed as fifth daies. Nay besides those daies which our Forefathers kept, wee have appointed that Wednesday in every weeke throughout the yeere, be kept fifth day, and that no manner of person shall eate any flesh on the same day, whereby wee have made nigh fifty fifth daies more, then have bene observed heretofore by the lawe & custome of this Realme. What, and doth this please them? No nor this neither. Stapleton* calls it, *Novum ieiunium, Politicum, minime Philosophicum, & minus religiosum*, a new kind of

Fast

*Vid. Brisford
Motions Mot:*

*M. Hooker
Eccles. Pol. l. 2
p. 208.
P. 25*

*of a (editious
Bull p. 12. Opera
Angl. Edit.
1611.*

*Eliz. Anno 5.
p. 104.*

*Stap. Promp.
Morale in Dom.
1. Quadrages.
p. 370.*

ordinary is not so to be taken neither, as if the Lord, as
 * speaks *S. Ierome*, were delighted with the croaking of our
 bellies, and emptiness thereof, & parching heat of our lungs:
 but that we ioyne with this abstinence, an abstinence fro
 vices too, or else the other abstinence is nothing worth.

A peccatis nostris. ^d saith *S. Austen*, principaliter ieiune-
 mus, ne ieiunia * vestra sicut Iudeorum ieiunia à Deo respu-
 antur. Quale est enim ut à cibis quos Dominus creauit, ne-
 scio quis impostor abstineat, & peccatorum saginà pingues-
 cat. Let vs principally fast from our Sinnes, least our Fasts
 as the Iews fasts should be reiected of the Lord. For what
 a kind of Fast is that, that some Impostor should abstaine
 from meats that God hath created, & should fat himselfe
 with sinne. And how the Fasts of the Iewes were reiected
 of the Lord, the Prophet *Esay* will tell vs from the Lords
 own mouth, who when the People said vnto him, where-
 fore haue we fasted and thou seest it not? we haue punish-
 ed our selues, and thou regardest it not, * Behold, saith the
 Lord, in the day of your fast, you will seeke your will, and re-
 quire all your debts. ^f Behold, you fast to strife and debate, &
 to smite with the fist of wickednesse: you shall not fast as you do
 to day, to make your voice to be heard aboue. ^g Is it such a fast
 that I haue chosen, that a man should afflict his Soule for a
 day, and to bow downe his head as a Bul-rush, and to ly downe
 in sackcloath and asbes? Wilt thou call this a fasting, or an ac-
 ceptable day to the Lord? ^h Is not this the fasting that I haue
 chosen, to loose the bands of wickednesse, to take off the heauie
 burdens, and to let the oppressed goe free, and that yee breake
 every yoke. ⁱ Is it not to deale thy bread to the hungry, and
 that thou bring the poore that wander, vnto thine house? when
 thou seest the naked that thou cover him, & hide not thy selfe
 fro thine owne flesh? The Prophet *Esay* goeth on, but I must
 content my selfe with this, for that I haue yet farre to
 goe.

You haue seene, Beloued, concerning Fasting, *First*, the
 necessitie of it: *Secondly*, the Parties who they are that are

*Non quod De-
 us universitatis
 creator & Do-
 minus, intestino-
 rum nostrorum
 rugitu, & inani-
 tate ventris,
 pul nonisq; dele-
 ctus ardore,
 sed quod aliter
 pudicitia tuta
 esse non possit.*
*Hieron Tom. 1
 ad Eustoch. de
 custodia Virgin*
 p. 137.

^d Aug. de Temp
 Ser. 182. p. 695

^e Foris, nostra,

^e *Esay*. 58. 3.

^f V. 4.

^g V. 5.

^h V. 6.

ⁱ V. 7.

*Vid. Chrys. Ad
 Pop. Antioch.
 Hom. 71. cui ti-
 tulus, Nihil
 prodesse ieiun-
 nium si reli-
 qua delicta me-
 rita.* Tom. 5. p.

445.

to fast: *Thirdly*, the time, and withall the manner of Fasting how it is, namely for a certaine time to abstaine from all meat and drinke, or what may be infsted thereof, as also from vices too, and besides to be doing good. Now the Popish kind of Fasting (whereof they so much boast, and contemne vs ten times more then ever the ^m Pharisee did the *Publican* for not observing of the same) how little correspondence it hath with true Fasting indeed, is evident by the premisses. For may that be called a *Fast*, when they fast from the flesh of *Birds* and *Beasts*, & feed on the flesh of *Fish*? I speake no otherwise then doth the Apostle Saint Paul, *1. Cor. 15. 39* *All flesh, saith he, is not the same flesh, but there is one flesh of Men, another flesh of Beasts, another of Fishes, and another of Birds.* I speake no otherwise then Moses doth, who speaking of *Fish*, calls it *Flesh* too, for when the Lord had promised *Flesh* vnto the People, *Num. 11. 22* *thousand footmen are there of the People, saith Moses, among whom I am: & thou saist that I will give them flesh that they may eat a month long. Shall the Sheepe and the Beecnes be slaine for them to find them? either shall all the Fish of the Sea be gathered together for them to suffice them?* I speake no otherwise then the Lord himselfe doth, who hauing spokē of *Fish* that haue nor Finnes, nor scales: *They, saith the Lord, shall be an abomination vnto you, yee shall not eate of their flesh, but shall abhorre their carkeffe.* Now as our ⁹ Saviour reasoned in another case, *If he called them Gods, vnto whom the word of God was giuen, and the Scripture cannot be broken, say yee of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Sonne of God?* So if the Apostle *S. Paul*, if *Moses*, if the Lord himselfe call *Fish* by the very name of *Flesh*, and the Scripture cannot be broken, say they of him who eateth *Fish*, that he abstaineth from eating *Flesh*? or that he eateth no *Flesh* at all, who eateth nothing but *Fish*? That which the Spirit of God in the holy Scriptures hath thus ioyned (as it were) together, will they presume to put a
 fun.

funder, especially in such a case as concerneth (as they say) no lesse then Life and Death, Salvation and Damnation? But be it they were distinguished, and it were meritorious to feed on *Fish*, and damnable to feed on *Fleish*, yet may that be called a *Faſt* when they feed not on *Fish* onely

(more) powerfull a many times then *Flesh* is to the works of the *Flesh*) but they poure downe their throats withall so much of that *Blood*, which Iacob^c calls the *Blood of the grape*? My meaning is when they fast not from *Wine*. *Vinu*,

⁊ faith the Apostle S. Paule, *in quo est luxuria*, wine where-
in is excesse. *Nec mirum*,^u faith S. Ierome, *hoc figulum sen-*
fisse de vasculo quod ipse fabricatus est, cum etiam Comicus
cuius finis est humanos mores nosse atq. describere, dixerit, si-

ne *Cerere & Libero friget Venus*. Nor is it any marvell that the Potter should so speake of the vessell which he himselfe framed, when as the Comical Poet, whose ende it is to knowe and shew the maners of men, said that *Venus*

was but key-cold without the company of *Ceres*, and *Bacchus*, the one the Goddesse of Corne, the other the God of Wine. Wine, saith the same *S. Jerome*, that is no better then *Venome*; *Prima arma Damonum, Incendium volupta-*

tia. The Devils cheefe weapon, and inflammation of pleasure? *Quid oleum flammæ adijcimus*, faith he, *quid ardens corpusculo fomenta ignium ministramus*? Why doe we by drinking of wine adde oyle vnto the flame, faith he, why

doe we yeeld that fuell to our Bodies already burning? And indeed it is a cleere case, how the ancient Fathers in their Fasts abstained from wine too. *Qui nos abstinemus à vino,* saith S. Austen, *quo moderatè uti licet, imprimis pec-*

cata fugiamus, qua omnino nunquam licent. Againe, Cessent lavacra, & sicut he, vina, vel carnes, non quod creaturam Dei iudicemus esse damnandam, sed qui toto anno nobis viximus, saltem vel paucos dies vivamus & Domino. So a S. Chryso-

stome, *Quæ tibi subtracta sunt?* Vinum, phlegmatis immundicia, capitis dolor, respirandi difficultas. So^b Clemens Romanum, ^c Cyrillus Hierosolimitanus, ^d Origen, and ^e Basil.

Pp 2 But

¶ M.D. Abbots
against D. B. sh.
Epistle to the
King, p. 34.
¶ Horum tem-
pora obse- van-
tes & dies &
mensēs & annos
Galaticamur
planē, si iuda-
icarum ceremo-
niarum, si lega-
lium solemnita-
rum observan-
tias suas, illas
enim Apostolus
dedecet com-
pescens veteris
Testamenti in
Christo sepultis
perseverantiam
& novi sistens,
Tertul. de le-
iun. p. 650.
¶ Quo ille non
ex institutione,
sed ex devotio-
ne abstinebat.
Tertul. lb. p.
648. Abstinen-
tes ab eis quos
relicimus sed
differimus. Tertul. lb. p. 651. Sciebat quidam castigatores & interditors vitium incurare qui
ex fastidio, non qui ex officio abstinerent. Tertul. lb. ¶ Predamnans hereticos perpetuam ab-
sinentiam præceptas ad destruenda & despicienda opera Creatoris quales apud Marcionem, a-
pud Tatianum, non apud Paracletum, Tertul. lbid. ¶ Rhem. Annot. in. 1. Tim. 4. 3. ¶ Bell.
de bonis Oper. in partic. l. 2. c. 8. ¶ Nos hoc prius affirmare debemus, quod occulte subui pericul-
tatur quantum valeat apud Deum inanitas illarū ante omni-
do promerendi Deum, Tertul. lb. p. 645. Delicta quæ ieiuniis elimentur. lb. p. 650. ¶ Martial.
Epig. l. 2. Epig. 18.

But what doe I reckon vp by peece-meale the many So-
licities of their *Fasts*. Consider we the *Fasts* of the *Ma-
nichees* of old; consider we what was spoken against them
by the Orthodox Christians that then lived: and see if in
the one we have not the true patterne of Popish *Fasts*, and
of Protestants arguments and reasons against them in the
other. Our thrice-worthy ¹ Professor hath thus obser-
ved it. The *Montanists* appointed certaine and standing
daies for fasting and forbearing of certaine meats: so doe the
Papists. The *Montanists* did not take any creature or meat to
be ¹uncleane, but did only by way of devotion as they preten-
ded forbear at certaine times: and the Papists also doe the
same. The *Montanists* being urged with the place of S. *Paulo*
to Timothy of them that command to abstain from meats, an-
swered that that place touched ¹ Marcion and Tatianus, and
such other who condemned the creatures as evill & uncleane
not them who did not reject the creatures, but only forbear
the use of them at some times: the same answer give the ¹ Pa-
pists. The *Montanists* took their very fastings to be a ser-
vice and worship of God: so doe the ^m Papists. The *Monta-
nists* thought that their fastings did ^m merit at Gods hands:
that it was a satisfaction for sin, an expiation of sin: that emp-
tiness of belly did much availe with God, and made God to
dwell with man: the same effects doe the Papists teach of their
superstitious *Fasts*. Were thereso many correspondences
betweene *Martian* the Poet, and *Maximus*? No doubt-
lesse, and yet you knowe how oftentimes he said, *Iam*
sumus ergo pares. There is now no difference betweene vs,

Our

Our worthy Professour goeth on. *Looke what arguments,* saith he, *the Papists use for their fastings, the very same Tertullia used for the Montanists. Look what cavils & calumnies the Papists use against vs of Feasting instead of Fasting, of Epicurisme, & papering the belly, the same Tertullia being a Montanist used against the doctrine of the Church of Rome that then was, whereas neither that Church then, nor we now do reject that true fasting which the Scripture teacheth, but only those opinions of Fasting which the Montanists first devised, & the Papists have receaved against the Scripture; namely, to forbear continually by way of religion such and such daies from such & such meats with a mind therein, and by their very forbearance to doe a worship to God, to satisfy for sinne, to merit and purchase the forgiveness thereof and to deserve eternall life: But what doe I mention our own Writers that find such fault with their Fastings? Are we the only men that doe it? Are there not even of themselves that shew as well as we; how they swaue therein from all Antiquitie? nay, that finde fault with it as well as we? Marke and obserue their wordes, you shall see what the force of Truth is by our Adversaries themselves. *Quid enim dicent? quod evaderent,* as speaks P. S. Austen; *inclusi rebus veritatis?* For what indeede should they else say? how should they possibly escape entangled as they are in the Nets of Truth. First Maldonate a Iesuite hath of Fasting these words. *Quod attinet ad ciborum delectum* saith he, *semper in Ieiunio observatum est ut ab illis cibis abstinere tur, qui maxime finem ieiunij im- pedire poterant. Id autem mutatum est, mutatis temporibus sape. Nam verum & perfectum ieiunium, & quasi exemplar omnium fuit illud, quod ipso nomine declaratur, Nihil comedere, ut latino verbo significatur. Nam proprie esse ieiunium est nihil prorsus edere. Ad hunc modum perfectissimus ieiunatores legimus ieiunasse.* Concerning the choise of meats in Fasting it hath bin alwaies observed to abstaine frō those meates, which cheefly might hinder the end of Fasting.*

But that with the often change of times is chaunged now adayes. For a true and perfect Fast, & as it were a patterne of all other, is that Fast which is signified by the name it selfe, that is, *to eat nothing at all*, as appeares by the latine word for properly to be Fasting is to eat iust nothing. He maketh instance there in that place in the fast of *Moses*, of *Elias*, of our *Sauour*, of *S. Paule*, & those other that fasted with him the space of fourteene dayes, *Act. 27. 33.* You shall haue coupled with *Maldonate* an other Iesuiste too, *Azorius* by name, he of Fasting hath these words: *Certe*, saith he, *negari non potest consuetudo veterum Christianorum ieiunia, carnum esu & vini potu caruisse: at vero in more positum est, ut in diebus ieiuniorum piscibus, herbis, leguminibus, & fructibus, & vino similiter utamur.* Certainly it cannot be denied but that the vsual Faits of the aunciēt Christians was to want the Vse of eating of *Flesh*, and drinking of *Wine*; howbeit now in these dayes it is with vs an vsuall custome both with *Fish*, and *Heards*, and *Pulse*, and *Fruit*, to haue the vse of wine too. What? of *Wine* would some body say? *wyne* wherein is excesse as you heard before from the Apostle *S. Paule*? *wyne*, as bad as venome? the Diuells cheefe weapon, and inflamation to voluptuousnes, as you heard from *S. Ierom*? *wyne* as you hard from *S. Chrysostoe*: the fylth and matter of flegme, the cause of head-ach, & of difficulty of fetching brath? Oh yes! *Omnēs communī consensu testantur, id quod solum in potum, nō in cibum sumitur, cuiusmodi vinum etiam est, ieiunium minimē relaxare.* They are all agreed vpon it, that that which is taken for drinke only, not for meate, such as wine is, doth not preiudice a mans fast. Good newes for Drinkers, who care but little for Meate, so they be not bard the Spicket. But let vs heare him answer one obiection more. *At vinum inquit, etiam ipsam nutrit*, you wil say that wine nouriseth. Likely enough: and what wil *Azorius* say to that? *Verum est* sayth he, *nutrire quidem aliquantulum: sed non sumitur precipue ad nutriendum, sed ad frivolum lenandum, & ideo non in cibum.*

* Azor. Instit.
Moral. l. 7 c. 10
S. Certe p. 563.
Col. 1. Edit. Co-
lon. 1602.

* Azor. ubi sup.
Column. 2.

sed in potum adhibetur. Indeede saith Azorius, true it is, it nourisheth a little, but wine is not chiefly taken in regard of that, but to quench the thirst, and therefore is it vsed not for meate, but for drinke. A worshipfull wise conclusion, *Vinum nō in cibum sed in potum adhibetur*, wine is not vsed for meate, but for drinke. But if wine may be drunke for al it nourish a little, & there is no breaking of the Fast: why should a litle Flesh bee so capitall an offence that it may be, will not nourish much more? Or why did not all agree vpon this in those primitiue times of the Church when Wine so strictly was forbidden? But I hasten to my thirde witnesse, him whom when you shal once heare to speake, you would suppose he were some Protestant, should I not name the man vnto you. But *Ferus* is the man, he reckons vp no lesse then eight abuses which are in their Fastings. First, saith he, for that Fastings is too much streightned by some amongst vs, and is made exceeding difficult & burdensome to the Poore. Secondly, for that by Fastings the Consciences are more bound then they ought to be. Thirdly, for that herevpon they make mortall sin too too easie. Fourthly, for that the Rich being dispensed withall, the Poore are left in the bryars. Fifthly, in that a many of them (I might haue englished it, *the most*, *Ferus* his word is, *Ple. rig.*) but in that a many of them put their hope of Salvatio in Fastings, prefer it before the Commandements of God, and account it a greater Sin not to fast, then to comit adultery, or to be drunken. Sixthly, for that we iudge too too rashly of those that fast not. Seavēthly, for that we abstaine only from Flesh, and seeke a greater pleasure both in Fish and also in Wine. Eighthly, that we fast from Flesh, but not from the vices of the Flesh. Nay we in our Fasts, saith he, *committ no lesse adultery, fornication, drunkennesse, & su-*

Ferus Exord. in longam Prop. inter Opus. vi. p. 178. Edis. Lond. 1567.
Denig. non ieiunare mains peccatum assequi, quam adulterari, aut inebriari. mark this for that one S. R. in his Answer to Bels challenge insinuates, that no Catholike doth so, & skores it vp for Bels foure score & sixteenth vnto truth, and in his Epistle to the Reader hee rearmeth it a Slaunder. Thus we slander them with matters of Truth. x. *Imō in ieiunio nostro non minus adulteramus, fornicamus, inebriamur, saneramus, proximos opprimimus, blasphemamus.*

Ere. quā alius temporibus. The same S. R. in his Answer to Bell p. 410. in the Margent produceth M. Fox his Testimony, that PROTESTANTS ARE SO ILL THAT THEY CANNOT BE WORSE IF THEY WOULD, which is likely enough to bee true of some that goe vnder that name, who with these *Romane* Catholics are like another day

to be bound
vp in bundles
and to bee
throwne into
hell fire: Mat.
13. 30. So say
our Rhemiſts.
Looke whe-
ther your me
be more ver-
tuous, your
women more
chast, your
childre more
obedient,
your ſervants
more truſtie,

your maides more modelt, your friends more faithfull, your Lairy more iuſt in dea-
ling, your Cleargy more deuour in praying: whether there be more religion, feare
of God, faith, and conſcience in all ſtates now, then of old, when there was not to
much reading, chatting, and iangling of Gods word, but much more ſyncere dea-
ling, doing and keeping the ſame. The Rhemiſts in the Preface to their Teſtament §. 18.
wherunto M. Cartwright in effect thus answereth The trial of the cauſe by the outward Fruits
receaueth many exceptions. Firſt of foure ſorts of grounds ſowne by the ſeed of the Goſpell, there is
but one fruitfull; wherefore to preiudice the Fruit that the good ground yeeldeth, by the barrenneſſe
and unprofitableneſſe of the other three ſorts, is not equall nor vpright iudgement. Secondly the
faults may be in the negligence of ſome of the Governours of the Church. Now, to lay that fault vpon
the Religion, which cleaueth vnto the Governours, is likewise an vnequall and vncuen iudge-
ment. Thirde, though Sinne reigned in Popery, yet it appeared not, the candle of knowledge clean
put out, The bright ſhining of the Goſpell makes it now appeare more vgly. M. Cartwright in his
Answer to the Preface of the Rhemiſh Teſt. p. 53, 54, 55. &c. ¶ Virg. Æneid. l. 2.





ALMES.

Lecture 12.
 Novemb. 18
 1613.



*M*oses, great *Moses*, so famous throughout the world both with Jew & Gentile, Grecian and Barbarian, when after much ado he was perswaded by the mouth of God himselfe to go vnto *Pharaoh*, that hee might bring the Israelites out of Egypt, hee tooke his wife & his sonnes ^a saith the Scripture, &

^a Exod. 4. 20.

put the on an Ass, & returned toward the land of Egypt. Howbeit as he was by the way in the Inne ^b saith the selfe same Scripture againe, *occurrit ei Dominus, & volebat occidere eum*: the Lord met him, and would haue killed him.

^b V. 24.

A strange kinde of accident, and if I mistake not, one of the strangest in Gods booke. The Lord was the Author of that his iourney: he perswaded him vnto it diuerse and fundry waies; it was a message he sent him about of singular great importance, and yet for all this: *As he was by the way in the Inne* saith the Scripture, *the Lord met him, and would haue killed him*. *Neg, tamen causa exprimitur* ^c saith

^c Calu. in hunc locum.

Calvin, *cur Deum sibi tam infestum senserit* and yet the cause is not set downe there why God was so angry with him, only by the Text we may coniecture for he had not circumcised his Sonne. O the iudgements and iustice of God against Sinne even in his Servants, if ^d they do these ^d Luk. 23. 31. things to a greene tree, what shall be done to the dry? *The time is come* ^e saith S. Peter, *that iudgement must beginne at* ^e 1. Pet. 4. 17.

the house of God. If it first begin at vs, what shall the end be of them which obey not the Gospell of God? And if the righteous scarcely be saved, where shall the vngodly, and the sinner appeare?

It fared with me the last Tearme, Dearely Beloved in our Saviour, as it did with *Moses* at that time, who having such a message concerning you, as *Moses* had concerning the Israelites, about a spirituall delivery of you from an Enemy spiritual, was in like danger as *Moses* was of losse of temporall life. The difference betwixt vs was, that the danger of the losse of his life was at the verie beginning of his message, mine at the latter end. I had but one only Lecture to make you, when as my many & manifold sins caused that great God about to read himselfe

a Lecture vnto me concerning another world. And as the Apostle^f speaks of Epaphroditus, *No doubt he was sicke very neere vnto death, but God had mercy on him*: so may I say concerning my selfe, sicke I was, and by all likelihood as & neere vnto Death, but God that had mercy on him, had mercy on me too: he^b saued my life from destruction, and crowned me with mercy, and louing kindnesse. For my owne part my resolution wasⁱ that of *S. Martin*, sicke (it should seeme) of the same disease that I was, *Domine si adhuc Populo tuo sum necessarius, non recuso laborem*, and I added therevnto, *sin autem, non sepulchrum*. O Lord, if so be yet thou wilt employ me still among thy People, I am content to take the paines, if not, to betake my selfe to my sepulchre, or my graue. But it seemes the Lord had yet somewhat else to employ me in, wherefore so graciously he hauing now lengthened the thred of my life, what remaineth but I now arise & minister vnto him, as did *S. Peters* Mother, *Mat. 8. 15*. To come then to the matter in hand,

It is a good definition, or description rather which *Athanasius* doth giue vs of a Christian man. *A Christian*,¹ *saith Athanasius, is a true and a reasonable house of Christ, builded vp by good workes, as also by a right beleefe*. Now *S.*

Au-

^f Philip. 2. 27.

^b Corpus senē

iacebat exani-

me, & anhelos

artus mors vi-

cina quatiebat.

Hieron. ad

Marcellam de

agrotat. Blesill.

ⁱ Plal. 103. 4.

^b Bern. Ser. in

Festo S. Martin

p. 64 Col. 3.

¹ Χριστὰνός

ἔστιν, ἀλλήτι-

νός δικός χρί-

στὸ λογικός εἰς

ἔργον ἀγαθόν

καὶ δόξαν

τοῦ σωτῆρος

μαρτ.

Archa

nal Tom. 2.

Tract. de Desi-

nit. p 59. Edit.

Communelin. 1601

Austen speaking of Faith, he tels vs how it is our *First-borne*, and goes before Workes. *All our good workes*, saith he, *are our spirituall Children*, but the eldest of them is Faith. This it was that caused me to make that Division at the first (as I haue told you heretofore) of what it was the Church was *first* of all to beleeeue, and *secondly* what to practise. Concerning her Beleefe you haue heard already, as also concerning three points of those foure she is to practise. The fourth is *Almes*, and of *Almes* God willing at this time, and the Text I haue chosen to this purpose is a passage of the Apostle S. Paules, in his Epistle to the Ephesians, the second Chapter, the tenth verse. The wordes are these,

m Primogenita cordis nostri Fides est, nemo enim bene operatur, nisi Fides precesserit. Omnia opera tua bona filii tui sunt spirituales sed inter istos tibi primogenita Fides est. Aug. Tom. 9. de Conuenient. Decem Præcep & decem Plagar. c. 10. p. 785. & Tom. 10. de Temp. Ser. 95 p. 566. n Lett. 9. p. 213

For we are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.

I omit the coherence here in this verse with that which went before, nor doe I purpose now to tell you who these Ephesians were. I come to the wordes themselues, out of which I obserue vnto you foure especiall and principall points: *First* a Creation of vs: *Secondly*, in whom: *Thirdly*, vnto what: *Fourthly*, our correspondence therevnto. First of the first and formost, namely our Creation.

Our Creation here spoken of, is not that Creation whereof I haue told you heretofore concerning the making of our *Bodies*, and enduing them with a liuely *Soule*, as you haue heard heretofore out of *Iob*, & out of *David*, no, that is common to vs with the very wicked & reprobate, but this Creation here spoken of, is proper and peculiar to the Godly. And would you knowe what that is? Our Regeneration, our new Birth, that which our Saviour spake of to Nicodemus, *Verily, verily, I say vnto thee, except a man be borne againe, he cannot see the kingdome of God.* We see it by experience the Tree that beareth Crabs,

o Lett. 2. p. 33. & Lett. 5. p. 91

p. Ioh. 3. 3.

& wild and sowre fruit, by grafting and inoculating, beareth that which is sweet and pleasant. So is it with mankind. In our first birth we are but like crab stocks, but being new grafted by regeneration, we are cleane altered & changed. Nor in this case doth it availle vs that we are begotten by faithfull Parents, forasmuch as they beget vs, as ⁴ speaks S. Austen, *Non unde regenerati, sed unde generati sunt*, as they themselves were borne at first, not as they were afterwards born anew. Even as of winnowed corne, saith he, when it is sowne in the ground, an huske growes vp with the corne, & yet without the huske was the corne first sowne.

⁴ Aug. de verb.
Apost. Ser. 14.
p. 222.

I but in whom is this Creation? In our Saviour Christ Iesus. A party not vnknowne vnto you. I haue told you heretofore of these two Names of his, *Christ & Iesus*. He is the Party we are grafted into, we are now *Flesh of his Flesh and Bone of his Bones*. No vnion in the world more neere then betweene our Saviour and our selues. They are his owne words, *I am the vine, yee are the branches*, which vnlesse himselfe had spoken, not any one of vs but might haue said,

¹ Virg. Enl. 1.

--- *Haud equidem tali me dignor honore.*

² 2. Cor. 11. 2.

³ 1. Sam 25. 41.

⁴ M. Hooker

⁵ Eccl Pol. 1. 5. S.

⁶ 36. p. 124.

⁷ Nostra quippe

& ipsius con-

iunctio nec mis-

cet personas,

nec vnus sub-

stantia, sed af-

fectum consocias-

& confederat

voluntates. Cyp.

de cena Dom.

⁸ Iren. advers.

har. l. 4. c. 34.

They are his Apostles words also, *I haue prepared you for one husband, to present you as a pure Virgin to Christ*: it is in effect the same which the Servants of David said to *Abigail*, David sent vs to thee to take thee to his wife; where vnto we may answer againe with *Abigayls* humble complement, *Behold, let thy handmaide be a Servant to wash the feet of the Servants of my Lord*. Christ therefore both as God and as man, is that true *Adam* whose *Eues* wee are, that true vine whereof our selues both spiritually & corporally are truest *Branches*. The mixture of his bodily substance with ours, saith Reverend *Hooker*, is a thing which the ancient Fathers & disclaim. Yet the mixture of his *Flesh* with ours they & speak of, to signifie what our very Bodies through mysticall coniunction receiue from that vital ef-

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fiencie which we know to be in his, and from bodily mixtures they borrow diverse ^b Similitudes rather to declare ^b Cyril in Job. l. 10. v. 13. the truth, then the manner of coherence betweene his sacred, and the sanctified Bodies of Saints.

The *third* point to be observed, is to what we are thus created, and it is said to *Good Workes*. Wherevnto in the *fourth* place our correspondence ought to bee, by being prompt and ready therein; intimated here in this place by the Metaphor of *Walking*. For as nothing is more vsuall in health then walking is, nothing more willingly wee doe performe if we be in health indeed, nothing that confirmeth more our health vnto vs then moderate walking doth, right so *Good Workes* they are the very way we are every of vs to walke in, & then is it a very pregnant prooffe that we haue our spiritual health indeed, when as wee are prompt to performe *Good Workes* vpon any occasion offered to vs.

Concerning *Good Workes* they are many and manifold, even all our good Actions whatsoever, as well those inward Actions of the Minde and Will, as those outward of ^c Gal. 5. 22. the Body. And therefore our Saviour Christ, hee calls *Blessed* a worke, Ioh. 6. 29. and the law of God, which is called *The law of Workes*, Rom. 3. 27. commaundeth not onlie outward Works, but inward Operations too. These *Good Workes* the Apostle calleth the fruit of the Spirit, and he reckons the vp to be these, *Loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperancie*, among ^d Ruth. 2. 20. ^e Quomodo mortuus? Cum adhuc superstites essent Elimelech et Filii eius beneficia in eorum contulit, postea vero ipsis mortuis, propter eorum memoriam viduis ipsorum, quibusque in rebus potuit gratificatus est. Hoc est pietas et misericordia am facere erga mortuos Lavater in Ruth. c. 2. p. 59. b.

all which *Goodnesse* is that, which I chiefly aime at at this time. Now *Goodnes* when it is referred to God, as it doth oftentimes signifie his gracious kindnesse whereby he is beneficiall to his creatures; so being referred vnto men, it signifieth that quality whereby men after Gods example become beneficiall and helpefull to others. Thus ^d Naomi of Booz in *Ruth*, *Blessed* saith shee, *be he of the Lord: for he ceaseth not to do good to the living, and to the dead. To the living & to the dead*, that is saith *Lavater*, to my Husband,

Gal. 6.9.

and Children when as they were aliue, and now they are dead, to vs their widdowes for their sakes. So the Apostle to the Galathians, *Let vs not be weary* ^fsaith he, *of well doing, for in due season we shall reape, if we faint not. While we haue therefore time, let vs do good vnto all men, but speciallie vnto them which are of the household of faith.*

Terent. Heaut
Act 1. Sc. 1.

h Des igitur
generatus es, ipsū
repose: sed non
tibi in presenti
cuncta relinuet
Verū hoc quod
tuo commodo
facit. And a
little after,
Hic quidem red
dit ex parte,
maximum autē
tibi in futuro
theaurum re-
seruat. Chrys.

in Mat. Hom. 15
Quis est qui
intelligit? qui
compatitur ei,
qui aduersus cō-
sortem esse na-
tura, qui cog-
noscit quod &
diuitem & pau-
perem fecit. Bo-
minus, qui scit
quod sanctificet
fructus suos, si
de his delibet a-
liquam paupe-
ribus portionem.

Ambros. Tom.

4 De Naboth.

Israel. Ita, c. 8, p.

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Now as there are many waies of doing good, and there fore Chremes in the 3 Poet to his neighbour Menedemus, *Aut consolando, aut consilio, aut re inuero*: he would helpe him or with cōfort, or with cōsaile, or if neede were with his Purse: so is there no one way throughout the Scriptures so often beatē into our memories, as is the relieving by *Almes*. Hence so many gentle invitations to it, as Esay 58.10. *If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darknes, and thy darknes shall be as the noone day. And the Lorde shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watred gardē and like a spring of water, whose waters shall not faile. And Prov. 19.17. He that hath mercy on the poore^b lendeth vnto the Lord, and the Lord will recompence him that which hee hath given. And Psal. 41.1. Blessed saith David, is he that cōsidereth the poore and needy, the Lord shall deliuer him in the time of trouble. Wherevpon S. Ambrose, *Who is it* ⁱsaith he, *that considereth the poore? Hee that hath compassion on him, he that obserueth him to be of the selfesame nature with himselfe, he that remembreth, how the Lord made both the rich man and the poore, he that knowes that God sanctifies the rest of his fruits, if he part with any of it to the poore.* A manie more are the places of Scripture that are to this purpose. Howbeit for all men are not of one mould, but as some are led by faire meanes, others must be compeld by threats and menaces; hence are there in the selfe same Scriptures as many menaces on the other side. As Esay 32.5, *A nigard shall no more be called liberall, nor the churle rich.* And Prov. 21.13, *He that stoppeth his eare at the crying of the poore,**

poore, he shall also cry and not be heard. And Psal. 140. 12.
*Sure I am that the Lord will avenge the poore, & maintaine
 the cause of the helpelesse.* And concerning that menacing
 in the Proverbs howe hee that stoppeth his eares at the
 poore mans cry, shall cry himselfe and not be heard: wee
 may remember the experience of it in *Dives* and *Lazarus*.
S. Austen speaking of that Rich man, *Desideravit guttam*,
 1 *saith he, qui non dedit micam:* he that would not part with
 a crumme of bread to poore *Lazarus*, craved of *Abraham* 1 Aug. Hom. 7.
p. 291.
 but a drop of water, & by no meanes could obtaine it. But
 among all the threatnings in the Scripture, none in my o-
 pinion more powerfull to perswade vs, then when our Sa-
 viour declaring to vs an *Hypotyposis* of the last Iudgement,
 plainly sheweth that the not giving of Almes vnto the
 poore makes vs, howsoever otherwise faultlesse perhaps,
 & without crime, vncapable of Gods kingdome. Besides
 that he flatly shewes vs how we play the Niggards with
 himselfe to. ^m *Depart from me ye cursed into everlasting* m Mat. 25. 41.
fire, ⁿ *for I was an hungred, and yee gaue me no meate. I thir-* n V. 42.
sted, and yee gaue me no drinke. ^o *I was a stranger, and ye lod-* o V. 43.
ged me not. I was naked, and yee cloathed me not, sicke and in
prison, and yee visited me not. And when they shall answere
 againe, *p Lord when saw we thee an hungred, or a thir-
 stranger, or naked, or sicke, or in prison, and did not minister*
vnto thee? The reply vnto them shall bee such as they shall
 be never able to answere vnto, though from this very time
 to that, they did but study this one case, ^q *Verily I say vnto*
you, in as much as yee did it not to one of the least of these, yee
did it not to me. This, Beloved, would be wel marked, and I
 know not whether in all the Scriptures there is such a key
 againe as this for the opening of our Coffers. Me thinkes
 vpon the hearing hereof we should every of vs say, as *Saul*
 did when as he was vnhorst by our Saviour in his way to
 Damascus, *Lord, what wilt thou that I doe?* Act. 9. 6. Nay,
 we know already what he would haue vs do: me thinkes
 vpon the hearing hereof we should say with *Zachew* ra-
 there.

p V 44.

q V. 45.

ther, *Behold Lord the halfe of my goods I giue to the poore,* Luk. 19.8. Nether let it seeme strange vnto you, that I said vnto you eue now, that the not giving Almes to the Poore makes vs vncapable of Gods kingdome, howsoever otherwise we may be faultles, and perhaps without crime: it was *S. Austens* observation, who vpon that of our Saviours, *There was a certaine rich man,* Luk. 16.19. Our Saviour said: saith *S. Austen*, he was a rich man, he said not he was a slaunderer, he said not how he was an oppressour of the poore, a deceiver, an imbeasler of other mens goods, an vndoer of the fatherlesse, a wronger of the widow: *quod ergo eius crimen, nisi iacens ante iannam ulcerosus, & non adiutus*: and what was then his fault, but for that the poore man lay at his doores, void of helpe, full of soares. His observation is the like vpon another relation of our Saviours, concerning another *Rich man*, whose grounde brought forth so plentifully, that store was asore vnto him, and therefore bethought himselfe of building & pulling downe, and altering, and changing,

* *Aug. Hom. 7.*
p. 291.

* *Hovar. Epist.*
l. 1. ad *Mecen.*
* *Aug. Hom. 7.*
p. 290. *Vid.*
Hom. 48. p. 375

* *Diruit, edificat, mutat quadrata rotundis,*
What, saith *S. Austen*, did he in all this seeke to haue that which was another mans? No, saith he, we read not there of any wrong offered to any man, hee remooued not the meere stones, he spoyled not the poore, he circumvented not the simple, only he bethought himselfe how & where to lay vp his store, and, *Audite*, saith he, *quid audierit qui tenaciter servabat sua*: Harken to that which himselfe heard, for being such an hold-fast of his owne: " *Oh foole this night will they fetch away thy soule from thee: the whose shall those things be which thou hast provided?* It is true, it is very true, it was *Dauids* saying long before, * *Man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell whose shall gather them.* We see the dayly experience of it, and yet Fooles as we are, we cannot beware by other mens harmes. This man left so much, this man so much, to his Widowe, or to his Heire.

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Comes mee one calamitie, or another, some one or other Crosse & sweepes it cleane away. There is more then one *Swallow*, to this *Sommer*. S. Austen goeth on. What? & did God befoole him then? *Non sic dicit Deus, Stulte, quomodo dicit homo: tale in quengquam Dei verbum inditium est.* God, saith S. Austen, doth not so befoole vs, as one man befooles another, such a word from the mouth of God is no lesse then condemnation, for will he giue, saith he, to *Fooles* the kingdome of heaven? no the five foolish Virgins can tell you so much, who when they rapped at the doores and would full faine haue entered in, the answer they had was this, *Verily I say vnto you I knowe you not.*

7 Mat. 25. 12.

These things, thus Beloued, let vs now consider with our selues the causes wee are so much called vpon to performe good workes in this kind, & distributing of Almes. The causes are many and manifold, but we may reduce them to three heades, *The glory of God, The profit of our Neighbour, The good of our own selues.*

First, concerning *Gods glory*, we are to tender that *Glory* of his, as the apple of our eyes, nay we are to tender it much more. You may read in the second of *Samuel*, what befell king *David* for neglecting that *Glory* of his, *The Lord*, saith *Nathan*, hath put away thy sin, thou shalt not dy. ^a 2. Sam. 12. 13. *Howbeit because by this deed thou hast caused the enemies of the Lord to blasphemee, the child that is borne vnto thee shall surely die.* *David* full faine would haue had the Childes life, he besought the Lord for him, he fasted, he went in, & lay all night vpon the earth, but the Lord by no meanes would be entreated. No, *Them that honour me*, saith the Lord, *I* ^a 1. Sam. 2. 30. *will honour, and they that despise me shall be despised.* Now that *Almes* is an honour and *Glory* to God, wirnes many places in holy Scripture. First king *Solomon*. ^b *He that oppresseth the poore, reproneth him that made him: but he honoureth him, that hath mercy on the poore.* Secondly, our Saviour who was ^c greater then *Solomon*, *Let your light*, ^e Mat. 12. 43. *saith he, shine before me that they may see your good works,* ^d Mat. 5. 16.

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and glorifie your Father which is in heaven. So the Apostle S. Peter, who learnt it no doubt of his Master, *Have your conversation,* saith he, *honest among the Gentiles, that they may by your good workes which they shall see glorifie God in the day of the visitation.* True it is, we liue not now among Gentiles, and the Heathen, no but among them that are as bad Neighbours, who howsoever they will be never brought to afford vs a good word, except we be as they are, yet are we to take especiall heed, that we giue them no iust cause of complaint against vs.

The second motiue to Good Workes, is the Profit of our Neighbour, we being born not for our selues, but each one for each other. The very Heathē perceived thus much, and therefore Tully from the mouth of the Stoicks, *Quæ in terris,* saith he, *gignuntur, ad vsum hominum omnia creantur, homines autem hominum causa esse generatos, ut ipsi inter se alij alijs prodesse possint.* All things whatsoever grow, saith he, grow vp for the vse of men, but men are born for one anothers vse, to the end & purpose to help each other. Who it is that is our Neighbour I haue told you & heretofore. Neighbours wee are by our Saviours^b relation, though we never saw one another before. It is enough if we see them once, & if we loue them not whom wee haue so seene, you knowe whoseⁱ conclusion it is, *πὺς δύναται ἀγαπᾶν,* how can he loue God, whom he hath not seene? Ah but some will say to bestowe a little Almes, what profit is that vnto our Neighbour, especially vnto such as go from doore to doore, if you will needs haue them to be our Neighbours too. You know what Plautusⁱ saith, *De Mēdico malè meretur qui ei dat quod edat, aut quod bibat. Nam & illud quod dat perdit, & illi producit vitam ad miseriam.* He that giues to a Beggar any thing at all to eat or drink, the Beggar is but little beholding to him. For it is but lost what he so bestowes, and prolongeth besides the Beggars miserie. I knowe it very well, and remember withall the saying of^m Lactantius therevpon, that it is *detestanda sen-*
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^a 1. Pet. 2. 12.

^f Tull. Offic. l. 1.

^b 1. Cor. 10. pag. 243.

^b Luk. 10. 37.

ⁱ 1. Joh. 4. 20.

ⁱ Plaut. Trinummus Act. 2. Sc. Quo illic.

^m Lactant. In^o p̄l. l. 6. c. 11.

sentia, a speech to be detested; as in very deed it is: *Arnim Poeta fortasse pro per sana*, saith he, *locutus*. It may be the Poet there spake according to the Person that spake it, and indeed so he did, and kept therein a right *Decorum*. It was the saying of one *Philo* there, an olde Penny-father, who spake as he thought himselfe, or as he was sure what others thought. But we haue too too many testimonies of Scripture to out-couenance those words: I will alleage only one. *Whosoever*, saith S. Iohn, *hath this worlds good*, ^a 1. Ioh. 3. 17. *and seeth his Brother haue need, and shutteth up his compassion from him, how dwelleth the love of God in him?* I come to the third motiue, *The good of our selues*.

And now he thinks *Avarice* her selfe (were she here in her own person) would *arrigere aures*, giue diligent heed to what in this case should be spoken. *Though I feare not God*, saith the vnrighteous Iudge, *nor reuerence man, yet because this widow troubleth me, I will do her right, least at the last shee come and make me weary*. So *Avarice* herselfe me thinks should now say, though I tēder not much the *Glory of God*, much lesse the *Profit of my Neighbor*, yet seeing my owne *Good* is interess'd herein, I will now be beneficiall, I wil now be liberall of my Almes. What? & is the giuing of Almes thē, so good & gainefull to our selues? Yes: & better then cōmon gaine. *S. Austen* speaking of cōmon gain, *Vbi lucrum* saith he, *ibi & damnum, lucrum in arca, damnum in conscientia*: where there is gaine, there is dammage too, gaine in the *Chest*, and dammage in the *Breast*; but it is not so with this gaine. Well then, how gainful is it? ¹ *First* by Almes as it were by the effects we make our Calling & Electiō sure. It is the Apostle *S. Peters* obseruation. 2. Pet. 1. 10. *Secondly*, our faith as it makes it selfe knowne thereby, and discovereth it selfe to the world, so is it exercised and made more powerfull, that it may the better be able to resist, whenas the Enemy shall approach vs. *Thirdly*, for they are the way, wherein we are every of vs to walk as is euidēt by my Text. I, they are our Lords *High way*. If

o Luk. 18. 4.

^p Aug. de Temp. Ser. 215. p. 763

^q Vid. V. sin. catech. Ang. p. 873. Edit. Lond 1611.

once we learne this way (I wisse it is not so much beaten, as we should purposely avoide it) and betake our selues to by-paths, its ods but we miscarry horse and man. *Fourthly* they giue a testimony of our resemblance with our Saviour.

1st King. An. 1. 3. *Sic oculos, sic ille manus, sic ora ferebat.*

He was whē he lived here on earth *Eies* to the blinde, *Feet* to the lame, & a *Father* to the Poore, even as *Iob* also was, *Iob. 2. 15.* *Fifthly*, they are to be done, that therby we may escape both temporall and eternall punishments. They were *S. Iohn* the Baptists words & seconded by our *Saviour*, *Every tree which bringeth not forth good fruit, is hewen downe and cast into the fire.* *Sixtly*, and lastly they are to be done that we may obtaine at Gods hands *Rewards* of both sorts to, temporall and eternall. For we deny not, as our Adversaries would beare the world in hand we doe, that workes are necessary to Salvation, we deny indeede the *Merit* of them, but the *Necessity* of the in no wise. But of this see more, in *M^r D. Reynolds* third *Lecture* where he brings a world of Witnesses of our side, *Calvin, Beza, Bucer, Hyperius, Zanchius, Yrsinus, Luther*, and the Confessions of *Helvetia, Bohemia, French, English, Belgia, Suevia, Saxony, &c.* all to proue that Protestants hould the *Necessity* of Workes vnto Salvation.

u D. Reyn. Prae. l. 3. p. 42. 43. 44 45 &c.

And thus haue you heard of *Good Workes*. You haue hard of the multiplicity of them, you haue heard of *Almes*: you haue heard how the Scripture inviteth vs towards the doing of the same, how it menaceth vs if we doe them not, what speciall motiues there are for performance of the same. There are now to be handled certaine *Questions* concerning this matter of *Almes*, which when I haue vnfolded to you, in as brieue a manner as I may, I wil then commit you to him whose *Workemanshippe* you are. The *first* is about the Merit of them. The *second* about the Deers of them. The *third* to whom to be done. The *fourth* when & how. The *fift* and last whether Protestants haue beene so back-

backeward in them as our Adversaries giue out. Of euerie of these in their severall order, and first concerning *Merit*.

It cannot be denyed but the name of *Merit* is plentifull with the Fathers. No one word more vsuall with thē then *Merere*, and *Meritum*, which a many of our Adversaries when they light on, seore vp preiently for their *Merit*. Some of Howbeit *Merit* in the Fathers, & *Merit* which our Adversaries meane, haue as much affinity with one an other, as *Phillip* the Apostle had, with *Phillip* king of *Macedo*, or *Phillip* king of *Spain*. They haue indeed one name, and so had the Apostle, and both those *Phillips*; but come to the nature of *Merit*, and we shall see the difference betweene them both, in one & the selfesame period. Witnesse *Saint Austen*, who in a certain Sermon of his: *Nos verò charissimi* saith he, *qui nullis precedentibus meritis de Inferni carcere, & de tenebris æternæ noctis meruimus liberari.* And againe in another place, *Nullis precedentibus meritis per gratiam Dei meruimus fieri templum Dei.* Now if *Merit* in both these places be to be vnderstoode popishly, how comes it that he saith in both places, and that in one & the selfesame period, *Nullis precedentibus meritis*; *Nullis precedentibus meritis. Meruimus*, & yet, *Nullis meritis*; and againe, *Meruimus*, and *Nullis meritis*, how may that be? How? But by taking *Meruimus* in both places, as *Saint Austen* meant in both, namely for obtaining; or finding the fauour to obtaine, and so the Sentence runnes most cleerely: As for vs deare Bretheren who without any *Merits* going before, haue found the fauour to be delivered from the Prison of Hell and eternall darknesse, let vs endeavour to as followeth in that place. I, some of our owne friends haue vsed the word *Merit* in this very sense. Wee teach say they of Wittenberg, that good Works commanded of God are necessarily to be done, & that through the free mercy of God they merit their own either corporal or spiri- all rewardes. So likewise they of Auspurge, Obedience to

^a Harm Confes-
16. p. 41.

^a The Harmon-
y of Confess. in
English, Sect.
16. p. 495. Pri-
ted by Thomas
Thomas 1586.
7 In the Latin
Edition be-
fore mentio-
ned it is only
thus: *Sicut in
his bona opera
ut testatur Da-
nielis exemplis*
Harm. Conf.
p. 47. But the
english no
doubt follow-
ed another
Edition that
was set forth
with Sections
a many years
before.

^a *Simile plac-
biles Augustino
qui de Libero
Arbitrio libros
tres. Camp.
Rat. 4.*

^a *vid. Lect. 8. p.*
169. 170. 171.

^b *Quia omnes*

conclusi sunt sub peccato, nunc iam non in meritis, sed in misericordia Dei salus humana consistit.

Origen. in ep. ad Rom. l. 9. c. 12. p. 601. Edit. Basil. 1571.

c *Si nostra consideremus merita de-*

perandum est. Hieron. Tom. 3. in Esay. c. 4. l. 17. p. 241. Col. 2.

wards the law pleaseth God, and is accounted a kinde of In-
spice, and mayeth rewardes. Againe, *" Penitentia meruit ut
Deus sententiam de delenda Ninive mutaret.* Repentance
deserved that God should alter his purpose, touching the
destruction of Ninivch. And againe in a third place as it is
in the English Harmony of Confessions, *These exercises*
** say they, when as they are referred unto that end, that we*
may have our bodies fit for spirituall things, and to do our du-
ties, according to a mans calling, &c: they are good and god-
ly, and meritorious workes, as the example of Daniel doth
testifie. What was it their meaning, that workes by their
owne worthynesse did merit at all? No they vterly dis-
claime that, but vsing the word as the Fathers did, and the
Fathers vsing it as the ancient Romanes had done before
them, they meant that *Rewardes were gotten and obtained*
by Obedience, and *Repentance did obtaine*, that God did
alter his purpose touching Ninivehs destruction, &c.

This being laid as a Foundation we shall the more easi-
ly now go forward as litle preiudiced by the Fathers who
use the word *Merit* in their writings so much. For as it
was a silly reason of *Campians*, that therefore *S. Austen*
was against vs in the Questio of Freewill because forsooth
he had written ** Libros tres de libero Arbitrio*, three books
of Freewill, whereàs *S. Austen* in all those Bookes ne-
ver toucheth our *Tenet*, and the *Freedome of Wil*, which *S.*
Austen toucheth, we ^a deny not: so is their reasoning a-
gain as silly, who vpō the word *Merit* in the Fathers nick
vp still our owne Deserts, when as the Fathers were as far
from that conceipt, as the East is from the West. Witnesse
their owne words. First *Origen: Forasmuch as al mē^b saith*
he, are shut up, and closed about with sin, the salvation of Mā
he, are shut up, and closed about with sin, the salvation of Mā
he, are shut up, and closed about with sin, the salvation of Mā

standeth not in mans merits, but in the mercy of God. So S.
169. 170. 171. Jerome: c *If we consider our owne merits, we must needs dis-*

b *Quia omnes*

conclusi sunt sub peccato, nunc iam non in meritis, sed in misericordia Dei salus humana consistit.

Origen. in ep. ad Rom. l. 9. c. 12. p. 601. Edit. Basil. 1571. c *Si nostra consideremus merita de-*

perandum est. Hieron. Tom. 3. in Esay. c. 4. l. 17. p. 241. Col. 2.

paire

paire no remedy. And againe in an other^d place, *Then^d Tunc in illi so-*
are we righteous, when we acknowledge our selves to be sin- *mmo quando nos*
ners, and our righteousness consisteth not upon any our owne *peccatores fate-*
merits, but the mercy of God. And^e presently after, This is *mur, & iustitia*
mans cheefest righteousness to esteeme whatsoever vertue *proprio merito*
be hath to be none of his owne, but the Lords who gave it to *sed ex Dei con-*
him. So S. Basil, Everlasting rest, & saith he, is reserved for *sistit misericor-*
them who haue in this life fought a good fight: not for the me- *dia. Hieron.*
rits of those their deeds, but because of the most bountifull fa- *Tom. 2. aduers.*
vour of God, wherein they put their trust. And againe in an- *Pelag. 1. p. 265.*
other place, This^s saith he, is our full and perfect resoycing *• Hac hominis*
in God, when we acknowledge that we are void of any our own *summa est iusti-*
righteousnesse, and are iustified by Faith alone. So^b S. Austen, *tia quicquid po-*
The People shall merit to be exalted, but it shalbe in thy righ- *tuerit habere*
teousnesse. Let them take away their own Righteousnesse and *virtutis, nō sūt*
be humbled, and then shall come the righteousness of God, & *putare esse, sed*
they shall be exalted. And againe in anotherⁱ place, Pardon *Domini qui la-*
me O Apostle, I knowe nothing of thine owne, but that which *gu^e est, Hier. 17*
is bad only. Pardon me O Apostle, bold I am to say as much, *• Περὶ αὐτοῦ ἁ-*
for that thou thy selfe hast taught me to say no lesse. I heare *νὰ πᾶντος αἰ-*
thee confesse it, I finde thee not ungratefull, & therefore God *ωντα, τοῖς το-*
when he crowneth thy Merits, he crowneth naught else but *μήμους & ἐν-*
only his own Gifts. And as here he speaketh in particular of *ταῖς ἀδικαλί-*
crowning the Apostles Merits, so speakes he in another *αις τοῖς, οὐ-*
place in generall, Cum Deus coronat merita nostra, nihil *χρὶ ὀφείλου-*
aliud coronat quàm munera sua. Whē as God doth crown *μετ' ἐργῶν σου.*
our merits, he crowneth nothing but his owne gifts. I, St. *Βασίλειος.*
Bernard himselfe, as lately as he wrote, is not *Βασίλειος.*
he will pay his share to this reckoning. Concerning life c- *Βασίλειος.*

αὐτῶν, ἀλλ' ἐργῶν μόνον ἐν αὐτῇ δικαιοσύνης ἀλυσθῆναι πῶς αὐτῶν μόνον τῇ εἰς χεῖ-
 ρας ἀδικαλιῶν μόνον. Basil, de Humil. p. 388. Edit. Basil. 1532. ^h Exaltari merebitur, sed in
 tua iustitia. Auferat de medio iustitiam suam & humilietur, veniet Dei iustitia & exaltabitur.
 Aug. in Ps. 68. Conc. 1. p. 674. ⁱ Da veniam Apostole, propria tua non novi nisi mala, da veniam
 Apostole: dicimus quia tu docuisti. Audio consentem, non inuenio ingratum. Prorsus tua à te tibi
 parata non novimus nisi mala. Cum ergo Deus coronat merita tua, nihil coronat nisi dona sua. Aug.
 Tom. 1. c. Hom. 14 p. 305. ¹ Aug. Tom. 2. Epist. 105. p. 301.

"Iam vero de verlassing," saith he, we know that the afflictions of this present time, are not worthy of the glory which shall be shewed unto us, no, though one man alone should beare them all and every one. For the Merits of men are not such as that everlasting life should be due unto the of right, or that God should wrong us, if so be he bestowed it not on vs. For to omit saith he, that all Merits are the gifts of God, and Man in respect thereof is more a debtor unto God, then God is unto man, what are all merits what soever, if they be compared with that great glory. To conclude, *"saith he,* who is better then that Prophet of whom the Lord gaue so great a testimony of being a man according to his heart? And yet was he even forced to say, Enter not into iudgement with thy servant O Lord. Let no man therefore deceaue himselfe: for if he will cast up his accounts accordingly, doubtlesse he shall find that he shall not be able with ten thousand to meete him that comes against him with twenty thousand. And againe in another place, Wherefore my Merit is the mercy of the Lord. I am not altogether void of Merit, as long as he is not void of mercy. Now if his mercies are many, then am I rich in Merits. For what though my sins are many too, the Apostle S. Paul tells me, that where sinne abounded, that Grace abounded much more.

From the Fathers let vs come to our Adversaries themselves; and will not themselves avouch as much concerning no affiance in our Merits? True it is, when they set at ease, they vainely tickle their own hearts with a wanton conceit of I knowe not what proportion betweene their Merits and Rewards which in the traunce (as Reverend Hooker speaketh) of their high speculations they dream

monium perhibet, dicens, Vnum inveni secundum cor meum: Veruntamen & ipse necesse habuit dicere de deo, Non intres in iudicium cum servo tuo Domine. Nemo itaque se seducat, quia si bene cogitare voluerit, inueniet proculdubio quod nec cum decem millibus possit occurrere ei qui cum viginti millibus venit ad se. Bernard lib. 4. 0. Cum proinde meritum miserationum Domini Non plane sum meritis inops quamdiu ille miserationum non fuerit. Quod si misericordie Domini multe, multa videlicet ego in meritis sum. Quid enim si multorum sum mihi conscius delictorum? Nepe ubi abundavit delictum superabundavit & gratia. Bernard super Cantic. Ser. 61 Fol. 167 Col. 4. P. 21 Hookers learned Discourse of Iustificat. Workes, &c. p. 28.

that

that God hath measured, waighed, and laid vp (as it were) in Bundles for them: but when once the houre of death approacheth, and they heare theſelues ſummoned to ſtand at the barre of that Iudge, whoſe brightneſſe cauſeth the eyes of Angels themſelues to dazle: oh how doe theſe their imaginations then vaniſh? how doe they hide the face for ſhame? To name Merits then, ſaith he, is to lay their Soules vpon the Racke, the memory of their own deedes is loathſome to them. No ſtaffe to leane on then, but only on CHRIST IEVS, his Blood, his Death, his Merits, the only note they then can ſing. Wherefore, as S. Auſten ſpeaketh in another caſe, *Ego nudos interrogo, non interrogo in veſtibus quales ſitis, ſed quales nati fueritis*: I demaunde the queſtion of you as you were born naked at the firſt, not as you are apparelled now at this time: ſo likewiſe ſay I in this, *Ego moriturox interrogo*, Let vs aſke them concerning Merit when they are on their Death-beds, and then if they can ſo ſpeake, as now they doe in their bravery, *Vicerint*: it ſhall bee theirs. Sure I am it is ſtoried of S. Bernard (as good and vertuous a man as any of that ſide is like to be) that when he foreſaw the ende of his life to approach, and that hee was then ſummoned to appeare before the iudgement Seat of God, how hee began to expreſſe a wonderfull fearefulneſſe, and to be very much diſmayed in his mind: whom as his friends ſtanding about him would haue recomforted, and encouraged to cheere himſelfe with the confidence of the good life he had lead: *Indeed*, ſaith he, *I perceau*, *I may ſeeme to be in ſuch eſtimation among you: but I feare me leaſt the iudgement of God is farre vnlike the iudgement of men.*

But what neede we take ſo long a Day as to ſee what they will ſay on their Death-beds, we ſhall heare ſome of them confeſſe it ſomewhat ſooner, even while they are alive, and liue-like. Firſt, *Waldenſis* that great Champion of theirs, and the *Bellarmino* of his time: *Quid dignum facimus* ſaith he, *vt participes cœleſtibus fieri inueniamur?* *Apoſtolo*

Aug. de verb. Dom. Ser. 5 p. 15.

Id. Fox in Ojer. 1.2. p. 77. b

Waldenſ. cont. Wiclef. Citatur à Vega Opus. de Meritis Q. 4 p. 782.

dicente, *Existimo quod non sunt condigne passionēs huius tēporis ad futuram gloriam, quā revelabitur in nobis. Reputo igitur saniores Theologos, fidiorem Catholicum & Scripturis Sanctis magis concordem, qui tale meritum simpliciter abnegat.* What worthy thing do we, that we may be found in the fellowship of the heavēly Spirits, seeing that the Apostle saith, I iudge that the afflictions of this time are not worthy of that glory that shall be revealed in vs. Wherefore I take him to be the *founder Divine*, the faithfuller *Catholicke*, and more agreeable to the Holy Scriptures, that utterly denyeth all such kind of Merit. So Bellarmine himselfe, *Propter incertitudinem propria iustitia & periculum inanis gloria tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere.* By reason of the vncertaintie of our owne righteousnesse, and the daunger of vaine glory, it is our safest way to repose our whole trust in the only mercy & goodnesse of God. So Cardinal Poole to match another Cardinal with Cardinal Bellarmine, who hauing read over *Orosius* his Bookes de *Iustitia* dedicated vnto him, *Non potest; non potest,* saith he, *nec Gratia diuina nimum vnquam tribui, nec humanis viribus dari.* It cannot be, it can by no meanes be, that we should or ascribe to much to the mercy of God towards vs, or abase our own strength too much. Famous is that of *Albertus Pighinus*, a great Champion of theirs, who reading *Calvins Institutions* with a mind to haue confuted it, * became himselfe of *Calvins* minde in the point of Iustification & consequently of Merit. But thus much of the first Question, I come vnto the second, *Who they are that are to doe Good Workes, especially Almes.*

Concerning *Almes*, a body would thinke that every Christian were to doe them that were of any abilitie. But Cardinall Bellarmine saith no, and therefore makes exception of *Wines*, and *Children*, and *Servants*, and *Monkes*: *All these*, saith he, *non debent, nec possunt eleemosynas facere, nisi vel in extrema pauperum necessitate, vel ex consensu sa-*

cite

* Bell. de Iustif.
l. 5. c. 7. Prop. 3.

* Vid. Fox in
Ofor. l. 2 p. 67. b
p. 58. b.

* Vid. D. D.
Raynol. de Rom.
Eccles. Idololat.
in Admonit. ad
Leit. p. 596.

citio; uel expresse superiorum, uel in certis alijs casibus. Neither ought they, neither may they giue Almes, except in some extreame necessity of the poore, or except they haue the silent, or expresse consent of their superiour; or in some certaine other cases. A straunge kinde of passage mee thinkes, that you must all of you goe to your *Cases* before you can giue an Almes. For by *Children* he meanes not Infantes, but such as you your selues are. *Fily* is his worde, and hee meanes thereby all those that are (as he there speaketh) *Sub potestate Parentum*, vnder the wings of their Parentes. First then concerning *Wines* ought not they to doe Almesdeedes of whome *Solomon* speaking in the Person of a vertuous woman, *Shee stretcheth out her hand to the poore, & saith he, and putteth forth her hands to the needy?* Suppose shee bee matched with some *Nabal*, or let vs instance in her who was matched with a *Nabal*; indeed, might not *Abigail* haue done what shee did, *1. Sam. 25. 18.* without the silent and expresse consent of that Churle, her Superior. Belike *Bellarmino* had he bin her Servant would vpon her commaundement in the 19. verse of that Chapter, haue gone to his Master first to haue knowne his Worships pleasure, & so his Master and he, in the 34. verse of that Chapter, had vndergone one fortune. But come wee vnto *Children* such as are even of your owne age, and may not such giue Almes neither, of whom *S. Iohn* writing to a certain Lady, suppose their Lady Mother, *I reioiced greatly* saith he, *that I found of thy Children walking in truth, as we haue received a commaundement of the Father?* Or did they walke in that Truth without giving to the Poore? Surely that had been *Talking* not *Walking*; and there are too too many such *Talkers* indeede whose *Tongues* are slipant when you but speake of the Gospell, but come to the *Practise* of it, and specially by way of *Almes*, and then God giue you good night. Come we lastly vnto *Servants*. (For as for their *Monkes* we will not speake of them, only let them take speciall heed they

1. Prov. 31. 20

2. Ioh. 1. 4.

- be not on that hand, to whom our Saviour shall say another day, ^a *yeo gaue me no meate, yee gaue me no drinke, yee lodged me not, &c.*) but come we vnto *Servants*, and may not they giue *Almes* neither? What? *Servants*, who are not now as *Servants*, but ^b *aboue Servants*, even as *Bretheren* beloved, and the *Lords Freemen*, as ^c speaks the *Aposle S. Paul*? What not *Servants*, such as *Salomon* ^d speaks of, *A discret Servant shall haue rule over a lewd Sonne, and he shall deuide the heritage among the bretheren*? Not *Servants*, such as *Abrahams* *Servant* was who had the ^e rule over all that he had? But this is *Bellarmines* *Superfedeas* for them, & for *Children*, and for *Wives*: this comes not from the *Courts of Heaven*, but the *Scriptures* being wrote for such, as well as for any other, and commending vnto vs so oftentimes this duty of *Almes*, whether it be right in the sight of God to hearken to *Bellarmino* rather, then to them, even they may iudge who canot discern between their right hand, and their ^f left. I come to the third Question, *To whom wee are to giue.*
- ^a Mat 25. 42.
^b Philem. v. 16.
^c 1. Cor. 7. 22.
^d Prou. 17. 2.
^e Gen. 24. 2.
^f Iona. 4. 11.

This may easilie be stated with that of *S. Austen*, *Bretheren* saith he, we exhort you vnto charity, not only towards one another, but towards those also that are without, whether as yet they are *Pagans* still, not beleeuing in our Saviour; or whether by heresie they are deuided from vs, acknowledging indeed the Head with vs, but separated from the Body. And againe in another^h place, *Date ergo omnibus Dilectissimi Fratres, date precipue ad Domesticos fidei, date omnibus, ne cui nō dederitis ipse sit Christus, cuiue dederitis ipse est Christus.* Wherefore Beloved Bretheren saith *S. Austen*, giue vnto all, though especially vnto those of the household of Faith: giue vnto all, least he to whom thou hast not given should be *Christ*, and to whom thou hast given, he perhaps be *Christ*. What? will you say, and must we giue then to them that are of an euill life, of a bad conversation, &c? I, Beloved, even to them to, if so be occasion be offered. For leaving their euill to be punished either by the hand of God

^h Aug. Hom 39 p. 357.

Ergo fratres ad hanc maxime exhortamur vos charitatem non solum in vos ipsos, sed in eos etiam qui foris sunt, sine adibus Pagani, nondum credentes in Christo, siue diuisi à nobis nobiscum caput consentientes, & à corpore separati. Aug. in Ps 32.

God, or by the Magistrate who is the Minister of God, we are to cast our eie only vpon his misery. Your *Aristotle* will teach you so much, who being reproved for giving an Almes to one that was vnworthy, answered that he gaue it, *Non Homini, sed Humanitati*, meaning that we ought to shew our selues Men, in doing one for an other. I come to the fourth Question: *When, and how we are to giue.*

¹ *Diog. Laert.*
in *Aristot.*

Seeing al things are done in time ¹ saith Reverend Hooker, & many offices are not possible at one & the selfesame time to be discharged, duties of al sorts must haue necessarily their severall successions and seasons, in which respect saith he, the Schoolemen haue well and soundly determined that Gods affirmatiue Lawes and Precepts, the Laws that enioine any actual duty, as *Praier*, *Almes*, and the like do bind vs *Ad semper velle*, but not *Ad seper agere*, we are tied to iterate & resume them when need is, howbeit not to continue them without any intermissio. Much lesse are we bound to giue away all our goods at once, and so to make our selues poore. Oh but say our Adversaries they were our Saviours ^m owne words: *If thou wilt be perfect, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in Heaven, and come and follow me.* It is true so hee said, but to whom did he so say? He said it to a young man that boasted he had observed all the commandements frō his youth. He said it vnto him that put such confidence in his Actions, that because he kept from his youth the letter of the Law, he thought himselfe peerelesse. He said it vnto him that thought nothing was wanting now, *τι ἔτι ὑσπῶ*, what do I yet lacke? But said our Saviour thus to ⁿ Nicodemus, that came vnto him by night? Or did he thus say vnto ^o Martha, that received him into her house? Or said he not vnto Zachæus when he gaue but ^p halfe his goods vnto the poore, *This day is salvation come vnto this house, forasmuch as he is also become the Sonne of Abraham?* It was not then our Saviours meaning that all should do, as he bad the young man do, namely sell all, and so follow him. Yes

¹ *M. Hooker*
Ecc. Pol. l. 5. S. 71 p. 197.

^m *Mat. 19. 21.*

ⁿ *Ioh. 3. 2.*

^o *Luk. 10. 38.*
^p *Luk. 19. 8.*

- say our Adversaries, if they will be *perfit*. *Perfit*? why? Perfection is required of everie Christian, & commaunded vs throughout the Scriptures. Our Saviour himselſe ſaith, *Man. 5. 48.* *Thou shalt therefore be perfit, as your Father which is in heave is perfit.* And the Apostle to the Corinthians, *2. Cor. 13. 9.* *Thus also we wish for, even your perfection.* And againe a little after, *V. 11.* *Finally Bretheren, fare yee well, be perfect, be of good comfort, be of one minde:* & in his Epistle to the Colossians, Epaphras saith he, *Coloss. 4. 12.* *the servant of Christ which is one of you saluteh you and alwaies striveth for you in prayers, that ye may stand perfect, & full in all the will of God.* And the Apostle to the Hebrewes, *Heb. 6. 1.* *Therefore leaving the doctrine of the beginning of Christ* saith he, *Let vs be led forward vnto perfection.* So the Lord himselſe to Abraham, as it is in our new Translation, *Gen. 17. 1.* *I am the Almighty God* saith he, *walke before me, and be thou perfect.* Now how should Abraham, how should the Hebrewes, how should the Colossians, the Corinthians, al Christians haue beene perfect, had not Perfection been, without giving all vnto the Poore? But be it our Saviour meant not so to the young man onlie, but to all in general, as indeed in an other place hee speaketh in the plural number, *Luk. 12. 33.* *Set that you haue* saith he, *& giue almes: make ye bags which wax not old, a treasure that can never faile in heaven; where no Theefe commeth, neither Moth corrupteth:* was it his meaning that we should in a trice strip our selues of all we had, & not to haue had wherewith at other times to giue vnto the Poore? No our Saviour had no such meaning, except the times were extraordinary; and then may we do, nay we must doe, as those Possessors of Lands did, *Act. 4. 34.* who sold them, and brought the price of the things that were sold, and laid it downe at the Apostles feet, and Ananias, and Sapphyra for iugling in that case were blasted by S. Peters breath, *Act. 5. 5.* *Charge the that are rich in this world* saith the Apostle vnto Timothy. *2. Tim. 6. 17.* *What? to vncaſe themſelues of al they had, & to giue it to the Poore? No, but that they be not high minded,* (the poſi-
tue

2. Cor. 12. II this case, say as did the^e Apostle, *I was a foole to boast my selfe: yee haue compelled me*: indeed they are points not to be boasted of, howbeit seeing our Adversaries lay it so hotly to our charge, I will referre you vnto^t them which haue done it already to our hand, especially vnto him who being sometimes of this^s House, discoursed so learnedly, so religiously of IACOBS WELL. Only thus much let me say of this Question; that if *Wives*, and *Children*, and *Servants* neither ought in Popish Religion, nor can but in certaine cases giue and bestowe Almes, wee haue by so much the start of them, by how much every of these with vs are both taught another lesson, and practise it a many of them accordingly. I will end with that of^s S. Austen: *Rogo vos Fratres ut ista recipiantur in animis vestris, & ita proficiat peregrinus, ut ante tribunal aterni Iudicis, & mihi pro benigna admonitione venia, & vobis pro Eleemosynarum largitate aterna gloria tribuatur.* I beseech you Bretheren to ponder with your selues what I haue said, in your hearts, and let it profit the poore so far forth, that before the Tribunal Seat of that eternall Iudge, both I may obtaine pardon of my sinnes, by reason of this my fruitfull admonition, and vnto your selues by reason of the bountie of your Almes, eternall glory may be giuen.

And thus, Beloued, haue I now at length absolved that taske wherevnto I betooke my selfe at first. You haue heard of those two cheefe points of Diuinitie GOD & his CHURCH. Concerning GOD, you haue heard: *First* of his Essence, *then* of his Attributes, *then* of his Workes: Concerning the CHURCH you haue also heard: *First*, what that is, *Secondly*, what she is to Beleeue, *Thirdly* what to Practise. In shewing you what she was, you saw her distinguished: *First*, from Paganisme, and Iudaisme, the two grand Religions of the olde world: *Secondly*, from Turcisme, and Papisme, the two smoaking fire-brands of this world. In her Beleeefe you haue heard: *First*, of the Articles of our Faith commonly called the Apostles Creed: *Secondly*

M. D. Willets
Synopf. Contr.
 19. Quæst. 2. p.
 960. Edit. 1600
 IACOBS WELL,
 or a Sermon
 preached before
 his Maiesie at
 S. Albons
 1612. by M.
 Westerman
 now Dr of Di-
 uinitie.
 h Aug. de Temp
 Ser. 227. p. 779

condly, of all those *Tenets* which our own Church holdeth against the rebellious Church of Rome. In her Practise you have heard: *First* of the ten commandments: *Secondly*, of Prayer: *Thirdly* of Fasting, & now at this time of Almes. All this as at first I proposed, so God you see hath disposed it too, and so, Beloved, have I now taught you the Feare of the Lord, according to my first *Text* wherewith I began vnto you By way of Preamble, *Come ye Children & hearken vnto mee, I will teach you the feare of the Lord.* I will ende with that of the Apottle, *1st S. Paul: To him now that is of power to establish you according to my Gospell, and preaching of Iesum Christ, by the revelation of his mystery, which was kept secret since the world began: but now is opened and published among all Nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith, to God I say only wise, be praise through Iesum Christ for ever.* **Amen.**

1 Psal. 34. 11.

1 Rom. 16. 25

FINIS.



TO THE READER.

Gentle Reader: so many white Pages falling out, I must needs have a just occasion is offered me of a few more lines then I made account of. I have wrought thou seest Twelve Houres and the Day is spent, I must borrow a little (as it were) of the Night to make these particulars known vnto thee.

First, whereas in all my Lectures I follow our *Former Translation*, not our *Last*, it is not for I mislike the *Last*, or preferre the other before it. But the truth is owing vnto the *Former*, as much as mine owne Salvation, in regard it first taught me to knowe what I knowe, I for my part cannot so easily be weaned from it, & therefore account it my bounden dutie to follow it with honour to the Graue.

Secondly, where in the *Psalmes* I leaue that Translation too, and follow that vsuall one in the *Service Booke*. It is, for it is the same which we read cōtinually in the Church: the passages whereof comming better to minde by reason of that reading: they are more familiar to vs the Ministers as also to you the People.

Thirdly, where I say in one * place that *The Body hath this advantage of the Soule, that as it selfe shall be affected, so shall the Soules operations be*: I had reference in very deed to a Treatise of *Galen* to that purpose. But since I haue called to minde w^{ords} of *M. Bannier*, who obserues, that, *The Soule doth not follow, but rather direct vs such Temperature as the Body hath*. See that Note in his *Book of Christian Exercise* appertaining to *Resolution*.

Fourthly, whereas in the *Eight Lecture*, Pag. 170, 171, 172. &c. I speake of *Sola Fides*, I omitted the common objection out of *S. Iames*: *Yee see then how that of Workes a man is iustified, and not of Faith only*, which therefore I did omit, partly for it was so common: partly for I had said so much of *Sola Fides* before. Howbeit now since there is so much roome, I will acquaint you with three Answers.

First

Sicut defuncta corpora necessaria viorum officii deducenda quodammodo ad sepulturam, non autem deserenda continuo.

Aug. ep. 19. And againe, *Postea tanquam cum bonore sepulta sunt.* Aug. Ib.

* *Leff. II. p. 288*

Quod animi mores corporis temperaturam sequantur. Galen. *Oper. Claf. I. p. 319.* Edit. Venet. 1565.

The Resolution p. 171. Edit. Lond. 1585. lam. 2. 14.

First of all Calvin saith that S. James speaketh of the Declaration of Righteousnesse, and not of the imputation. M. Hooker thus: Finding that Iustification is spoken of by S. Paule without implying Sanctification, when he proneth that a man is iustified by Faith without Workes: finding likewise that Iustification doth sometimes imply Sanctification also with it: I suppose nothing to be more sound, the so to interpret S. James, as speaking not in that sence, but in this. M. Fox thus: There hath bin a long contentiō, & much adoe in the Church how to soine and reconcile S. Paule, and S. James together. When all is said, there is none can soine these two together better, then your selues, to whom we preach. And how is that? Soine the lively Faith of S. Paule, with the Good Workes of S. James, & bring both these into one Life, and then hast thou reconciled them both, and so shalt thou be sure to be iustified, both before God by S. Pauls Faith, and before Man by S. James Workes. And a little after, In cause of Iustification, and peace of Conscience Faith standeth alone, and doth all.

Certe de Iustificatione declaratione non autem imputatione ipsum (Iacobum) loqui apparet Calvin. Instit. l. 3. c. 17. S. 12

M. Hookers Learned Discourse of Iustification, Workes, &c. p. 25.

M. Fox his Sermon of Christ crucified. p. 68. Printed by my FATHER.

Fifty, whereas so oftentimes I quote the very Pages of the Fathers, Greeke & Latine, it is for they are for the most part in our owne Colledge Library, & most commonly of such Editions as are specified in the Eight Lecture, & I haue of purpose forborne to interpret the Greeke a many times, to whet our Youth the better towards the finding out of the meaning of it.

Sixty and lastly, some Oversights would be amended, especially these: Pag. 33. in the margent, the Hebrew in some Copies should be ~~vap~~. Pag. 44. lin. 21. read thus: but contrarywise it was convenient that the Holy Ghost should be shewed upon the Disciples in Fire. Pag. 108. lin. 15. read thus: My Friends were you admitted to this sight. Pag. 172. lin. 3. read thus: that which proverb Only Faith. Some more there are besides which we must indure as well as we may having this for our cōfort, that nor Service Booke, nor Bible it selfe scape altogether free frō faults Typographicall.

---Omnes hec una manet * Nox
Queis calcanda semel via Præli.

* Fox if you please.